INDIA
AND
A NEW CIVILISATION

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By

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To

The People of India

The thought of whose welfare

Has ennobled my life

BY THE SAME AUTHOR

(1) Factory Labour in India (Berlin, 1923).
(2) Factory Legislation in India (Berlin, 1923).
(3) The Labour Movement in India (Berlin, 1923).
(4) Hindustani Workers on the Pacific Coast (Berlin, 1923).
(5) Production in India (Calcutta, 1924).
(6) The Industrial Efficiency of India (P. S. King & Son, London, 1930).
(7) Plantation Labour in India (Calcutta, 1931).
(8) Woman Labour in India
(A reprint of the two articles in the *International Labour Review*, October and November, 1931)
(9) Child Labour in India.
(A reprint of the two articles in the *International Labour Review*, December, 1933 and January, 1934).
(10) Industrial Labour in India.
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(11) Principles and Problems of Indian Labour Legislation.
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(12) History of Indian Labour Legislation.
(The second part of the Calcutta University Readership Lectures for 1937, published by the University of Calcutta, 1941).
(13) Labour Problems in India.
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(14) Principles of International Labour Legislation.
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PUBLISHERS' PREFACE

The composition of this book was finished by the Author in Calcutta before his hurried departure in September, 1941, for the United States of America, of which he is a naturalized citizen. He had to prepare it in the midst of various distractions and anxieties and without the help of his own library. It could not have the advantage of a final revision by him. It is also to be borne in mind that the new world situation, created by Japanese aggression, arose months after the completion of the manuscript and its delivery to the printer. Nevertheless, it is hoped that the book will be found timely, valuable and useful by all who are interested in the progress and future of India.

Calcutta,
February 23, 1942.

PREFACE

India and A New Civilisation is a preliminary study in the origin, growth, nature, problem and significance of a new civilisation which has been growing in India since the beginning of the 19th century. It formed the subject of the author's Sir Sayajirao Gaekwar Prize Lectures at Baroda in October, 1940.

The concept of a new civilisation in India has, however, occupied the mind of the author over a quarter of a century. Associated with the Brahmo Samaj movement from his childhood, the author first realised the national problem of India in terms of religion and reform; the reports on the Indian famines in the last quarter of the 19th century revealed to him the economic aspects of the national problem in the early days of his college life; and the national movement against the Partition of Bengal in 1905 showed him, while still a senior student, the political aspects of the national problem. It was not until he had completed his ten years' studies in Biology, Agriculture, Economics and Sociology, as well as in other kindred sciences, both natural and social, in the United States in 1916 that he was able to take

a synthetic view of the different aspects of the national problem and to study them in terms of civilisation.

Since then the author has been interested in the study of the different aspects of Indian civilisation. A unique opportunity to organise his thoughts on the subject came in 1919-20 when at the special request of his sociological students and of the University authorities, he conducted a private seminar on *Social Movements in India* for the second semester at the De Paul University, Chicago, where he was a Lecturer in Sociology. With a brief description of physical, ethnological and cultural backgrounds, the author discussed religious, reform, educational, industrial and political movements in India and pointed out, in conclusion, the rise of a new civilisation.

The main object of the present treatise is to prove, first of all, that out of the fusion of cultural traits of three great civilisations, Hindu, Muslim and Western, as well as of the rise of new social values, ideals and aims and of the Renaissance and social movements, there has been growing in India a new civilisation; secondly, that India has all the necessary factors, such as physical backgrounds, ethnical qualities and cultural heritages, to develop this new civilisation into a great intellectual, moral and spiritual force

for the benefit of her own people as well as of the world at large; and finally, that it is only such a strong, bold, and noble idealism of creating a new civilisation which can awaken, inspire and energize her rapidly growing intellectual classes and starving, ignorant and inert masses into vigorous social, political, and industrial activities and unite them into one social whole in the face of the rising tides of communalism, provincialism and separatism.

The task of elaborating such an idealistic civilisation, only the beginnings of which have been made and minor aspects have yet become known, is by no means an easy one. It has led the author to approach the subject from different viewpoints, such as, first, a rough analysis of the cultural traits of the fusing civilisations as well as of a critique of their defects and merits; secondly, a brief historical survey of the Indian Renaissance and other various social movements for about a century and a half; thirdly, a brief outline of the social processes, through which the new civilisation has been developing from the beginning of the 19th century, an enunciation of reconstructive principles as well as a co-ordination and integration of social values, ideals and aims, which form its component parts; and finally, a discussion of demographic, political, industrial and sociological

approaches to the solution of the various problems involved in the achievement of the new cultural values, ideals and aims.

In presenting the treatise to the public no one is more conscious than the author himself of the meagreness and incompleteness of his treatise on a subject of such vast magnitude, although the present study is only a preliminary one. When first conceived, the author had expected to have both time and means to carry on studies and researches and to present the subject-matter in a more scientific and comprehensive form. But his pre-occupation in the study and research of Indian Economics, and specially his connection with the International Labour Office at Geneva as a senior Section Member and Research Economist for the past 15 years, had scarcely given him the opportunity to undertake an intensive study and research on the subject. A good deal of research and collection of material on the subject has, however, been carried on by his wife, Dr. Sonya Ruth Das, without whose collaboration the treatise could never have been published.

The author would like to take this opportunity to express his deep gratitude to His Highness the Maharaja of Baroda for kindly inviting him to deliver Sir Sayajirao Gaekwar Prize Lectures. He is also extreme-

ly grateful to Mr. Ramananda Chatterjee, Editor of *The Modern Review*, for kindly reading the manuscript, giving valuable suggestions and undertaking the editing of the present work. He would also like to express his sincere thanks to his wife, Dr. Sonya Ruth Das, not only for collecting materials, reading different parts of the treatise and offering valuable suggestions, but also for encouraging and inspiring him to keep up his studies and researches on the subject in the midst of his busy life for such a long period.

Calcutta, August, 1941.

RAJANI KANTA DAS

CONTENTS

INTRODUCTION

One of the greatest events of history is the close contact of Hindu, Muslim and Western civilisations in India. Far in the dim past came into India the Aryan culture, which, mingling with Dravidian and other indigenous cultures, developed into what is known today as Hindu civilisation. In the middle ages came into India Muslim civilisation, which had arisen in Arabia and combined in itself the ancient civilisations of Egypt, Babylonia, Assyria, Chaldea and Persia and which has since then established itself in the country. Still later on came Western civilisation, which had likewise grown out of Greek and Roman civilisations as well as Italian, German, French, British and other European cultures and which has established its political, industrial and educational systems. Out of the fusion of the cultural traits of these three great civilisations on the one hand, as well as the development of new social values, ideals and aims and the Renaissance and various social movements on the other, there has been growing in India a new civilisation, which may be properly called Indian civilisation. The origin, growth, nature, function and

significance of this new civilisation as well as the various problems, through the solution of which these divergent cultural traits and new social values, ideals and aims may be more thoroughly co-ordinated and integrated into one social whole for the welfare of the people of India as well as of the world at large, form the subject-matter of this study.

1. Nature of Civilisation[1]

The greatest achievement of man is his culture or civilisation. Man is born an animal and it is only his culture which makes him a man. Culture differs both in extensity and intensity or quantity and quality from group to group, from community to community and even from race to race, but there is a certain common denominator in intellectual, moral and spiritual faculties, whether expressed fully or partially, or a certain common link, in spite of the differences in the stages of their development, among all classes of men, which bind them together into one group or mankind. This denominator or link is the common basis of all cultures or civilisations.

Man is the product of cosmic evolution and is therefore a part of nature. Man differs, however, from the rest of nature,

1. *The Modern Review*, July, 1941.

inasmuch as he is a living being and also from the rest of the animal kingdom, from which he has descended, in having higher mental faculties, such as the power of articulate language, abstract thinking and use of tools, which have helped him to achieve mastery over himself and his environment through various experiences, both subjective and objective. The sum total of these experiences, which have been achieved by a group, community or people, and which are transmissible from generation to generation, is called culture as opposed to nature.

The prime factor in cultural achievement is the mind, which has grown through constant adaptation of physical and social environment. Cultural achievement is both subjective, *i.e.*, expressed in the mind itself, such as sentiments, thoughts and actions, and objective, *i.e.*, expressed in objects outside of the mind, such as what is called material culture. Even in material culture, it is not however the material object which counts. What counts is the mind which expresses itself in different forms, shapes, styles and ideas in material objects, which form the real elements of culture. Culture consists, therefore, of the following achievements, namely ;—(1) attitudes, such as ideas, beliefs, opinions, judgments and values; (2) codes, such as those of ethics, aesthetics and

etiquettes; (3) institutions, whether social, political or industrial; and (4) material objects, such as tools and machines, arts and crafts, language and literature, drawing and painting, and sculpture and architecture.

Various Concepts

The word "civilisation" is of comparatively recent origin and is often synonymous with culture. From the objective point of view, culture is often divided into three stages, namely :—(1) savagery, (2) barbarism, and (3) civilisation. While the first two refer to the achievements of the primitive peoples or of the peoples of a little advanced stage, the last implies the achievement of a people which has developed the art of writing. Civilisation is thus only a higher form of culture and is applied to the achievement of a more advanced people. Such a distinction is evidently arbitrary. Some of the people, e.*g.*, North American Indians, developed a very high degree of culture, including language, art, and social and political institutions without the art of writing. In spite of this arbitrariness, some distinction among different cultures is very useful for practical purposes.

The word "culture" carries with it the idea of agriculture or the achievement of a rural people, while civilisation implies *civitas*

or life of the city, where men meet one another more frequently in various social relations and achieve refinement. Of course, a high culture can also be developed without the city, as has been the case with some nomadic tribes in Central Asia, but the city has nevertheless its function in cultural evolution. Civilisation in fact gives some idea of a higher moral development and more refined social behaviour, and the ordinary sense of the word "civilised" is not without its significance. Moreover, an essential quality of man is to evaluate things, both ideas and objects, and to strive for something better or higher in cultural development. Any differentiation which brings out this conception more clearly serves a useful purpose.

Culture implies all transmissible human achievements, of which civilisation in the sense of the achievement of a more advanced people is only a part. But in common usage, culture may be used in a narrower sense and may imply a part of a civilisation, such as German or French culture in contrast with Western or European civilisation, of which it is only a part. In this particular sense, culture implies the distinctive feature of group achievement or, more properly, a cultural trait.

Culture is the inner self or soul of a group or community, which, without it, is nothing

but a conglomeration of psycho-physical units. Culture combines these human units into a social entity. It is the activities, thoughts, and sentiments of a group, whether expressed subjectively in ideas, judgments and values, or objectively in material things, which give a group its cohesion and help it to conserve and transmit all its achievements to other groups or to future generations.

Processes of Growth

Culture arises from the adaptation of man to his environment. The object of life is to live and in order to live, man, like any other organism, must adapt himself to environment, whether physical or social. The experiences arising from the actions and reactions of the stimuli and the responses between man and his environments form the first nucleus of culture, and express themselves, when they have become group habits, in the form of beliefs, opinions, judgements, values, customs, laws and institutions.

Cultural development is brought about by several factors, of which the following are the chief, namely :—first, biological variation or the tendency of the offspring to differ from the parents; secondly, intellectual development or progress in philosophy, science and art as well as in discovery and invention; thirdly, moral progress or achievement by

man of mastery over himself and his environment, and specially the power to organise the subjective and objective achievements into a working programme for further achievement; fourthly, social crisis, such as food shortage, flood, cyclone, earthquake, or disturbance in internal and external defence including invasion and conquest, focussing group attention and leading to new discovery or invention, which may not only help to get out of the impasse and to avoid disaster, but also to make further cultural progress in a new direction; and finally, contact with other cultures giving rise to conflict and competition which quicken the mind and stimulate cultural progress. Moreover, fusion and integration of different cultural traits enlarge the sphere of group experiences and enrich cultural contents. Most of the great civilisations are the outcomes of the fusion and integration of innumerable cultural traits.

Like the personality of an individual, culture is also the expression of group life of a community or people. Culture has, however, a much larger connotation than personality, which means only the subjective aspects of an individual, while culture is both subjective and objective and consists of all those habits of feeling, thinking and doing, or political, industrial, ethical, aesthetic, religious and domestic activities of a group,

which have become customary, conventional and transmissible. Moreover, while personality ends with the individual, culture may survive the community or people through diffusibility and transmissibility.

Every culture is an entity in itself. It has its own individuality, and while resembling others in many respects, it also differs from others in some respects. These distinguishing features of a culture are brought about by a variety of factors, of which the most important are the following: (1) distinctive features of physical environment affecting social attitudes and social institutions, such as those regarding food, clothing and shelter; (2) discoveries and inventions, which may be accidentally arrived at and may help a culture to acquire some distinctive achievements and specific advantages over other cultures; and (3) social environments giving rise to rivalry, competition, readjustment and assimilation, which are likely to be different in different cultures. Moreover, since cultural diffusion takes place along different traits rather than *en masse*, the same culture may produce different effects, upon different cultures which may come into contact with it.

Similarity in different cultures arises from the commonness of the human mind or the common ancestry of human races and from

the common need of human groups even under different environments. Even if it be admitted that man has different racial origins, by far the largest number of human traits are similar to one another. The same and similar discoveries have been made by different racial groups in different parts of the world. There is, however, a school of thought which ascribes all higher forms of culture, such as writing, metallurgy and architecture, to a common origin and to a common region, such as Egypt, from which all the higher forms of culture have diffused all over the world, specially through the commerce of the Phœnicians. Culture or, more properly, cultural trait is diffusive and there is no doubt that some cultural traits, specially those which are not vital to group survival or which have been discovered only accidentally, have spread over the world through diffusion rather than independent discovery. But there is no proof that all higher forms of culture have a common origin.

Cultural differences among communities may arise from several causes, such as differences in (1) physical environment, regarding climate, fertility and topography; (2) biological heredity, which is likely to be more pronounced between the members of one racial group and those of another than among the members of the same group; (3)

intellectual development, *i.e.*, progress in philosophy, science and art as well as discovery and invention; (4) moral achievement or the mastery of man over himself and his environment; (5) social attitudes, *e.g.*, special interests in certain cultural traits as indicated by Chinese ethics, Hindu religion, Greek art and Roman law; and (6) social environment affecting different cultures differently owing to diffusion of culture through its traits. Moreover, both in diffusion and transmission, readjustment takes place in evaluation, selection and adaptation varying according to the need and capacity of a culture which comes in contact with another culture.

Cultural traits grow out of more or less blind responses to environment, both physical and social, and gradually form themselves into opinions, beliefs, *mores*, laws, institutions, arts, science and philosophy. By far the major part of cultural traits, therefore, remain unconscious and unanalysed, although they have begun to become more and more conscious in the process of social evolution. Social progress implies not only the increase in volume of social experiences, but also gradual acquisition by a group or community or people of social consciousness, social evaluation and social control.

Modern civilisations differ from the ancient in several ways, such as, (1) increas-

ing self-consciousness and self-direction; (2) increasing similarity both in social attitudes and social institutions among different cultural groups owing to increasing facilities for communication and cultural contact; and (3) increasing integration of smaller cultures into larger ones and the blending of consanguineous races and neighbouring areas into larger social wholes, giving rise to newer and larger cultural ideals and civilisations.

Decline and Decay

Like rise and growth, a culture may also have its decline and decay. The causes of the decline and the decay of civilisations are both complex and varied and may be classified under three principal groups :—first, physical changes, such as those in climate, topography, earthquake, flood, and the course of a river, as in the case of Babylonia and Chaldea; secondly, demographic changes, such as the extinction of people by diseases, *e.g.*, the " Black Death " killing about one-third of the British population, and defeat in war leading to destruction, *e.g.*, annihilation of Carthagenians by the Romans; and thirdly, cultural changes, such as stagnation and deterioration resulting from the inordinate respect for the old or the lack of new stimuli from other cultural contact and suppression

and substitution of cultural traits, as in the case of a conquered people.

More cultures or civilisations have disappeared from the face of the earth than those which are existing. This has led some thinkers to believe that like an organism, a civilisation has also its childhood, youth and old age. This conception is based on an organic or biological analogy and cannot be applicable to culture or civilisation, which is extra-organic or psychological. A civilisation may decline or fall, yet there is nothing inherent in culture itself which is bound to lead to its decay. Although some of the civilisations have disappeared, cultural traits of most of them have been incorporated and integrated into other civilisations.

(2) Factors of Civilisation

Whatever may be the concept, a civilisation involves three factors, namely :—(1) *nature*, or physical environments; (2) *man*, whose experiences in contact with nature and his fellowmen form the sources of cultural development, and who may be conveniently considered from the racial standpoint; and (3) *culture*, or more properly, cultural heritage, consisting of all group experiences which are transmitted from the past.

Physical Environment

Physical environment is a great factor in civilisation. Environmental differences in geology, geography, topography, climate and fauna and flora have undoubted effect upon cultural development. Racial features are affected by climate, including temperature and humidity; and desires, beliefs, thoughts, sentiments and activities are liable to be influenced by physical surroundings, such as oceans, lakes, rivers, mountains, forests and deserts. Finally, material welfare is largely dependent upon natural resources, such as soils, forests, fisheries and minerals.

There is a school of thought led by Montesquieu, Taine, Buckle, Ratzel, Semple and Huntington, which ascribes the growth of civilisation largely to physical environment. It is claimed that man has appeared in the world in the process of cosmic evolution and his conduct is determined by physical factors, such as climate, topography and soil. Some of them even deny the possibility of development of any great civilisation in the tropics, where nature is overpowering and where the climate is hot, moist and enervating.

That some aspects of material culture such as housing, furniture, food, dress and conveyance should be closely associated with physical environment is quite comprehensi-

ble. But all the materials presented by nature are not utilised by the inhabitants of a region, but only those which have been known or found to be culturally useful. Moreover, the real characteristics of a material culture are not in the materials used, but in the form, shape, pattern and style in which they are utilised, and these are anything but physical.

What is more significant is the fact that psychic culture, such as religion and art, as well as social, political and industrial institutions, are much less affected by physical environment. The test of a culture is not a particular tree, animal, river, lake and mountain, which figure in religion and art, but in the ideology with which they are endowed. Similarly, the social and political institutions of a group, such as the family, clan and tribe, are quite independent of physical environment in all regions and under all climates.

The influence of physical environment upon civilisation cannot be denied, but it cannot in itself create any civilisation. The same culture may be found in different physical environments and different cultures are also noticeable in the same environment. Moreover, nature is static and culture is dynamic. Whatever influence physical environment might have exercised upon culture in the early stage of human history, man

has gradually become master over himself and over his physical environment, and cultural development follows more and more man's direction. It is also overlooked that man, with his dynamic and resourceful mind, can discover and invent means of controlling physical forces, and build up civilisation even under unfavourable conditions. There is no country or region where nature is perfect in all respects. All civilisations may not be of the same pattern and one civilisation differing from another may not be inferior or superior simply because of its difference.

Ethnic Characteristics

The second important factor in civilisation is the race, including both physical energies and mental traits. As in the case of geography, there is a school of thought which denies the possibility of achieving civilisation by all races. That there exist differences in physical features and cultural achievements among various races is too evident to require any discussion. Whether there is any innate inequality in their mental traits is still a debatable question.

There are some thinkers who deny the unity of mankind and believe in the polygenetic origin of man, *i.e.*, the multiple origin of the human species, the permanent ethnic

differences, and the course of race evolution independent of geographical surroundings and social institutions. But no evidence has yet been found of the multiple origin of man and the blood test and mating of the human species have shown them to be of one unit; and the common origin of mankind has become an accepted truth.

There is still another class of thinkers contending that the primitive human group migrated in various directions and subjected themselves to different geographical conditions, such as climate and food, when the mind was still plastic, and developed different mental traits. The enervating climate in the tropics and the rigorous inclement climate in the Arctic retarded the mental growth of some races, while the invigorating climate and congenial surroundings in the temperate zones helped in the mental development of the others. It has, however, been pointed out that the mental traits were practically fixed before the dispersal of the primitive human group in various directions and the differences had developed in physical features either through the influence of geography or development of internal glands, but the mental traits among various races are potentially the same.

Race itself is a dynamic element and there is no fixed racial trait. Moreover, racial

sentiment is of very recent origin and has resulted from the clash of group *mores*, economic interests and political domination. These differences in mental traits have been assumed and evidence has been sought in physical features. Attempts have been made to prove the assumed differences of racial characteristics on the evidence of differences in physical features, mental traits and cultural achievements.

First, it has been claimed that structural peculiarities indicate the closer relationship of some primitive races with the lower animals than of the civilised races, such as the prognathic jaw of the Negro, the prominent supra-orbital ridges of the Australian and the dark skin colour of most primitive races. But when all the structural peculiarities of race are taken into consideration together, some of the European races come as close to the lower animals in certain features as the primitive races show higher development in others. The size, weight and structure of the brain have also been cited in favour of the superiority of the European races. That the evolution of animal life has been followed by the increasing size and weight of the brain and the large body among men has been found to have larger brain are admitted facts. But the size, weight and structure of the brain have never been found to be associated

with intelligence and a small number of persons among the primitive races has been found to possess brains which are larger in size than the majority of the brains among the European people. As a matter of fact, cranium measurements have put the Hottentots and the Portuguese on the same level. Moreover, a greater variation of skull formation, brain weight, mental and physical capacities is to be found among the members of the same ethnic group than among separate ethnic stocks.

Secondly, it has been claimed that in some mental traits the primitive peoples have been shown to be inferior to the civilised peoples. It has been pointed out, for instance, that the sharpness of sense among the primitive races indicates their closeness to the lower animals. But this sharpness or unusual development among the primitive races is due to their living close to nature, and similar sharpness of senses has been, and can be, developed among the civilised races through constant practice. Moreover, the primitive peoples have been shown to lack the capacity for sustained labour or ability to endure pain; but it has been definitely proved that hunting or fishing in the midst of scarcity of game and some of the initiation ceremonies, such as tatooing among the Maoris and sun-dance among the Indians,

involve as much power of sustained labour or enduring pain.

Finally, phenomenal cultural achievement by European races in recent years has also been adduced in favour of the superiority of the European races over those of other continents, such as Asia. There is no doubt that the application of science to industry, agriculture, sanitation and education has been followed by great achievements in Europe and North America. But this cultural development in Europe is only a century and a half old and is also superior to that achieved by the European races for many past centuries together. Moreover, in the domain of religion and ethics European peoples still lag behind Asiatic peoples. What is more significant is the fact that the Asiatic races have also been taking initiative in the application of science to the practical problems of life and with as much success.

In brief, it may be said that researches into such elements as physical structure, brain capacity and sense organs, have not yet been able to prove the superiority of one race over another. Moreover, there is no such thing as a pure race in the world. The present main racial groups, such as the Caucasian, Mongolian, Ethiopian, Australian and American, may be divided into from 1800 to 2000

sub-races. It has also become an accepted truth that the amalgamation of different racial group elements, specially of the kindred ethnic stocks, results in the development of stronger and more virile races of peoples.

Cultural Heritage

The third factor in cultural development is culture itself or, more properly, cultural heritage consisting of all group experiences transmitted from past generations. As wealth begets wealth, so culture begets culture; and like capital which is both a product and a means of further production, culture is not only a product of group experiences, but it also is a factor in their further development.

Cultural heritage is a feature common to all human groups. All human communities, whether the Hottentots, who have achieved only rudiments of culture, or the Europeans, who have achieved a high degree of culture, have cultural heritage derived from the past. Differences among different cultural groups, whether communities or races, are due to the differences in quantity and quality of this cultural heritage.

Cultural heritage has a three-fold function, namely :—First, it binds all group members into one common whole and gives

a group its unity, stability, solidarity and even individuality, thus distinguishing one cultural group from another. Secondly, it initiates all new individuals into its fold through assimilating them into its beliefs, ideals, aims, values, customs, laws and institutions so that they become its parts and parcels for all practical purposes. In fact, similarities among the individuals of a cultural group are much greater than dissimilarities. Finally, it enables both an individual and a community to adapt itself to physical and social environments and to maintain its unity and identity in the midst of diversity, such as invasion and conquest.

The superiority of one culture over another depends not upon the volume of its heritage, but upon the quality of its traits or component parts. Mythology and superstition, prejudice and notion, obsolete laws and old institutions make a society formal, ceremonial, immobile and relatively static. In spite of the large volume of its cultural heritage such a society is incapable of adapting itself to the world's changing conditions, of competing with progressive nations and preserving its political and economical interests, and thus falls an easy victim to foreign domination, subjugation and conquest.

A mobile, dynamic and progressive

society on the other hand constantly reorganises and re-orients its cultural heritage, acquires new cultural ideals and adapts itself to new conditions in the light of progress in philosophy, science and art, gives its members freedom of speech, thought and association, encourages them to undertake initiative and enterprise, helps them to bring forward what is the best and noblest in them, and creates facilities for their fullest and richest self-expression. A living and dynamic cultural heritage is the greatest asset for a community to begin its life processes with.

(3) Types of Civilisation

Some of the important social phenomena in modern times are the rise of new civilisations and the revival of the old. These changes are taking place through the processes of conflict, competition, integration and colonisation. While increasing communication is bringing together different peoples and facilitating cultural diffusion, there is also going on a process of individualisation or differentiation through growing conflict and competition among different cultures. In spite of growing similarity in cultural ideals, physical environments, ethnical differences and cultural heritages are bound to keep differences in civilisations.

Cultural Differentiation

The existing civilisations may roughly be divided into two broad categories, namely :—(1) the Oriental, and (2) the Occidental. It has been said that the soul of the East is repose and that of the West action; the outlook on life of the former is retrospective and that of the latter prospective; belief in Providence is the characteristic of the former and progress is the guiding principle of the latter; the attitude towards life in the East is subjective, and that in the West objective; the civilisation of the East is spiritual and that of the West material. These differences in attitudes and values between the two groups of civilisations are, however, only relative. Progress, for instance, which is "the animating and controlling idea" of Western civilisation, is comparatively of recent origin. The Humanists or the Renaissance Movement attempted to establish classical culture and the Protestants or the Reformation Movement to revive old Christian faith and discipline. Although the conception of progress appeared among the writers and thinkers in the 18th and the first half of the 19th centuries, it is only since the enunciation of the law of organic evolution by Darwin in the middle of the last century that

progress has become the conscious goal of all rational social activities.

The differences between the Oriental and the Occidental civilisations may be explained from both geographical and historical points of view. Eastern civilisations were achieved at a time when man was still a helpless being in his physical environment and looked upon some invisible force or spirit for help and guidance, while Western civilisation took its rise from the ruins of the older civilisations, when man had achieved considerable mastery over himself and his physical environment and was therefore in a better position to take a more objective and rational attitude towards life. This also explains why the East developed religious and ethical aspects of civilisation to a greater advantage than the West, which is more materialistic.

Among the most important Oriental civilisations, mention must be made of the Chinese, Hindu and Muslim civilisations, while the Occidental civilisations consist mainly of European civilisation and of its various offshoots, which have resulted from colonisation, re-organisation and integration, such as in the case of North America, Latin America and Soviet Russia. Although taking their rise from European civilisation, these new civilisations have been developing under

the influence of different physical environments, racial features and cultural ideals.

Occidental Civilisations

The most virile and progressive civilisation in modern times is that of the West or Europe. From the very outset it has been more objective and has made phenomenal progress in science, philosophy and art, as well as in discovery and invention, within the past two centuries. The greatest achievement of European civilisation has, however, been in material culture, with which some of the European nations have built imperialism and industrialism, established political and industrial supremacy in the world, and conquered territories in Africa, America and Australia. But this very material success has also brought about internal rivalry among European nations, as indicated by the last war and also by the present war. In recent years, racialism and totalitarianism have brought about confusion from within and the rise of industrialism in the East has threatened European nations with the loss of the market. Moreover, Japan has challenged European supremacy in the conquest of both territory and market. Europe has still the vitality to reorganise herself, but it has already lost its monopoly in material culture.

Among the world's new civilisations, the most important is that of North America, including both the United States and Canada. A vast territory with immense natural resources has come under the control of a people which is composed of vigorous racial elements and which has the cultural heritage of the world's latest and highest achievements and is not unduly fettered by old customs and prejudices. America is the land of mechanical invention, mass education and universal suffrage and is the most dynamic and dominant force in the world today and has come to play a very important part in the world's history, especially since the last war. But materialism and capitalism, which have brought about the decline of European civilisation, are still its outstanding features. Unemployment among a considerable proportion of the population has brought about a kind of despair in the country, which was not long ago the land of promise and opportunity. There are, however, great moral and spiritual forces, which are also active in the country and may be able to counteract these evil effects and to build a really great civilisation.

Another great civilisation in the state of formation is that of Latin America. Although originating from Spain and speaking the Spanish language except in Brazil, all the

States of Latin America, including Mexico, Central America and Cuba, have become republics and independent of their mother country. Both the new physical environment and the racial mixture, such as that of the Indians, the Negroes and various European races, have begun to develop a new civilisation in spite of their original culture from Spain. Moreover, geographic aloofness from the rest of the world and common cultural heritage have given these different republics some kind of unity in the midst of diversity and laid down the foundation of a new civilisation.

Another dynamic civilisation in the process of formation is that of Soviet Russia. Soviet Russia has a vast territory and possesses the granaries of Ukraine, the minerals of the Ural Mountains, the forest resources of Siberia and the fisheries of the Black and Caspian Seas and the Arctic and North Pacific Oceans. She has a conglomeration of races, such as the Slavs, the Mongols and the Turks, and offers a meeting ground of distinct civilisations, namely, the Occidental and the Oriental. With her planned economy, industrialism without capitalism, organised and collective farming, one-class society, cultural and social equality among all races, and industrial and political equality between men and women, Soviet Russia has

begun the upbuilding of a new social order and a new civilisation.

Oriental Civilisations

Side by side with the rise of these new civilisations, there is also going on a reorganisation and transformation of older civilisations, specially of those of China, India, and the Near East. The very fundamental principle of self-preservation against the territorial expansion and economic aggression of Western nations, as well as the rising spirit of rivalry, the development of industrialism and, above all, the cultural renaissance in these countries themselves, have led the Eastern nations to organise and regenerate themselves in the light of modern philosophy, science and art and with the help of the cultural experiences of Western nations.

A most important event in oriental history is the regeneration of Muslim civilisation and the revival of Islam. Islam once spread from the Pyrenees to the Himalayas and took the intellectual leadership of the world. Although through internal dissension and external rivalry, it has lost its former glory, Islam is still one of the world's leading religions and, what is more important, its message of the universal fatherhood and brotherhood, irrespective of race and colour,

is still a great moral force in the world. Under the leadership of Mustapha Kemal, Turkey has adapted itself to modern conditions and become a great power among the advanced nations, thus setting an example to her sister nations, such as Egypt, Iraq, Iran and Afghanistan, forming the principal countries of Muslim civilisation.

Not less significant is the regeneration of the civilisation of China. With her immense territory, world's largest population, and highly ethical ideal, China has lived in peace and harmony with her neighbours for forty centuries or more and proved to the world that civilisation may decline or reintegrate but never dies. Although invaded, China has never been really conquered, inasmuch as she has always absorbed her invaders into her cultural unit. India has supplemented, though not supplanted, her ethical and religious ideals. The very height of her cultural ideal in the midst of peoples which were far behind had, however created in herself a spirit of adoration for her own past culture, thus retarding her cultural progress. But the invasion and conquest of her territory by Western nations and Japan have brought her to realise the great need of reorganisation and she has begun to adapt herself to modern conditions, and it will not be long before China will become success-

ful not only in the revival of her old civilisation, but also in rebuilding a greater civilisation.

The most important civilisation rising out of the integration of different cultural ideals is that of modern India. It is the outcome of the fusion of her old Hindu civilisation with Muslim and Western civilisations, which were brought within her boundary by political and economical forces on the one hand, and the rise of new social values, ideals and aims in the light of progressive philosophy, science and art on the other. This new civilisation in India or Indian civilisation, as it may be properly called in contradistinction to her existing civilisations, is not only a great help to the intellectual, moral and spiritual development of her own people ,but also a great stimulus to the cultural progress of the whole mankind.

PART I

THE CULTURAL ACHIEVEMENT

INDIA

AND

A NEW CIVILISATION

CHAPTER 1

HINDU CIVILISATION

The most important cultural achievement in India is Hindu civilisation. It is the civilisation which has been achieved by a group of peoples through prolonged experiences for ages. Although with the rise of the Muslim and Western civilisations, it had lost its former power and influence, it has revived itself since the beginning of the last century and has become again a dynamic cultural ideal in the country. As in the past, the new civilisation of India will depend for its success largely upon the reorganisation of Hindu civilisation as its most important substructure.

1. Historical Development

The origins of Hindu civilisation may be traced back to great antiquity. As early as 3000 B.C., as the excavation since 1921 at

Mohenjo-daro on the Indus and Harappa in the Punjab indicate, there had existed a highly developed civilisation over wide areas along the Indus, which resembles in many ways its contemporary civilisation in Sumeria. The people seem to have been of the Mediterranean race mixed with the earlier inhabitants of the country. The nature of this civilisation might be indicated by their achievements in :—(1) architecture, such as a highly planned city with houses several stories high in burned brick and mud mortar, with streets at right angles running due north and south and with culverts and drains, and also with an extensive public bath; (2) industrial art including weaving of cotton and wool, pottery making, stone carving, and gold, silver and other metal works; and (3) agriculture including the production of wheat and barley; and (4) art of reading and writing as well as steatite seals or amulets and painting and sculpture. The fall of this civilisation is ascribed to different causes, such as desiccation, change in the course of the Indus, epidemic disease and invasion; but the lack of any evidence of the method of self-defence leads to the supposition that they had ben robbed and massacred by some wild tribes.

Hindu civilisation is an achievement of many centuries and may be conveniently

divided into the following distinct cultures such as :—(1) the Vedic culture, which began with the arrival of the Aryans about the 15th century B. C. and declined about the 5th century B. C.; (2) the Buddhistic culture, which began with the teachings of Buddha in the 5th century B.C. and ended in the 8th century A.D.; and (3) the Hindu culture, which arose through the fusion of the Aryan and non-Aryan cultures. To this may also be added the Renaissance of the Hindu culture in modern times, as it will be described later on.

THE VEDIC CULTURE

The foundation of Hindu civilisation was laid down by the Aryan tribes, which began to enter India somewhere from the neighbourhood of the Caspian Sea about 1500 B.C., conquered the country, and imposed upon the earlier inhabitants their culture, including customs, institutions and idals, which has given a new direction to the subsequent activities and thoughts of the whole population.

The Aryans, when they entered India, were nomadic tribes, but had superior courage and skill in warfare, *e.g.*, that of armoured warriors in chariots. As they settled down, they formed themselves into small states consisting of several villages with a chieftain

(*raja*) at their head and with a council of warriors (*rajanyas*). They kept themselves socially aloof by the introduction of endogamy, although men could take wives from any tribe or caste. Their family was based on the patriarchal system, but women enjoyed great freedom in education, religious practices, choice of husbands, and even remarriage in widowhood. The functional division appeared among them very early and the homogeneous group was divided into 3 classes, such as the Brahmins or priests, the Kshatriyas or warriors and the Vaisyas or financiers and merchants. To these were also added the Sudras or the conquered peoples from the earlier races, who worked as servants.

The Aryans devoted themselves to agriculture, specially cattle raising for milk and meat and labour. With the progress of culture, especially with the development of arts and crafts, towns began to grow in different parts of the country and some of these towns are in existence even today, such as Benares and Broach. Transport developed both by the river and the sea to carry some of the goods to the home and foreign markets.

As some of the states came into prominence, rivalry and competition for supremacy led to warfare and conquest and

sometimes even to civil war among the different branches of the same dynasty. The upper classes were fond of hunting and archery and of gambling and drinking. They devoted themselves to the study of science and philosophy, religion and ethics, and art and literature, and established cultural centres, such as Taxila, to which scholars from different parts of the country came for instruction.

The essential point of the Vedic culture was that it was an achievement mostly by the Aryan people without any direct influence of the indigenous culture. The earlier culture of the Aryan people was achieved by all three classes of the people, namely, the Brahmins, the Kshatriyas and the Vaisyas, but, in later years, the Brahmins specialised themselves in intellectual and religious pursuits and left government and industry to the other two classes.

The Vedic culture maintained its supremacy up to the middle of the 5th century B.C., when its authority began to wane, although it still continued to exist and even to make contributions to science, philosophy and literature, until it gradually merged itself into Hindu culture in the 8th century A.D. The reasons for the decline of Vedic culture are manifold :—First, in its eastward march to the frontiers of Bengal, it came into close

contact with various indigenous cultures and began to lose its unique character. Secondly, with the development of kingdoms, some of the courts, *e.g.*, the court of Janaka in Mithila in Northern Bihar, became cultural centres, and they developed a philosophy distinct from that of the Vedic Aryans. Thirdly, the growth of rituals and ceremonies, as prescribed by the Vedas, caused the Vedic religion to lose much of its inner meaning. Fourthly, the cultural supremacy passed from the Brahmins, who had already begun to decline in intellectual activities, to the Kshatriyas, who assumed the intellectual leadership. Finally, it was Gautama Buddha who rose against the power and ritual of the Brahmins and introduced a new force and new ideal in Indian life and thought.

The Buddhistic Culture

Buddhistic culture began with the teachings of Buddha, the greatest man India has ever produced, in the 6th century B.C. and lasted until about the 8th century A.D. Buddha, son of a king and born at Kapilavastu in 563 B.C., married his cousin, had a son, but left the world at the age of 29. After studies and penances for several years he received *bodhi* or illumination and became Buddha or the Enlightened and preached his first sermon at Benares, and then, with a number of disciples, started on a mission, preach-

ing from village to village as he went. His son was converted to his religion and his wife became the first leader of the newly formed order of Buddhist nuns. For 46 years, Buddha travelled far and wide, preaching his gospel, and died at the age of 80 in 483 B.C. It is out of the life and teachings of Buddha that there grew a new system of moral and spiritual code, which was the predominating, though not exclusive, system in India for over 1000 years and has ever since become one of the greatest religions of Asia.

About the same time there also arose another kindred religion, namely, Jainism, which was founded by Mahavira, another Kshatriya prince, born at Vaisali in 599 B.C., who received his enlightenment while sitting in deep meditation at the age of 42 and preached his doctrine for 36 years and died at the age of 72 in 527 B.C. He revolted against the caste system, the *Vedas* and the tyranny of the Brahmins and preached to the common people in their own language, *i.e.*, *Prakrita*, the message of salvation through right faith, right conduct and right action. Like Buddhism, Jainism is also a congregational and monastic religion, and preaches the virtues of charity, benevolence and simplicity as well as against stealing, coveting or telling untruth, and above all stands for abstaining from taking life in any

form. Although it did not achieve the same distinction as Buddhism, Jainism is still a living faith in India, whilst Buddhism is almost extinct in the land of its birth.

Outside of India, Buddhism is still a living religion. Buddhistic doctrines were based on decisions of different councils rather than directly on the teachings of Buddha himself :—(1) the first council was held at Satapanni cave near Rajgriha soon after his death, when about 500 of his disciples collected his precepts and formulated the canons under three Pitakas or baskets, such as (*a*) the Vinaya for daily observance and discipline; (*b*) the Suttas or the stories and sayings; and (*c*) the Abhidhammas or philosophies; (2) a second council was held at Vaisali in 376 B.C., formulating more rigorous discipline; (3) a third council was held at Pataliputra under the patronage of the Emperor Asoka in 240 B.C., when the historical Buddha was raised into a divine being to be worshipped in temples; (4) the fourth and the last council was held at Kundalavana monastery in Kashmir under the patronage of Kanishka in the first century A.D., which was attended by 500 monks from all parts of India, but not from Ceylon. The council sat for six months, drew up elaborate commentaries on the scriptures and compiled a Buddhistic encyclopedia or *Mahavibhasa*. Kanishka's

council in Kashmir marks the beginning of a new epoch in the history of Buddhism inasmuch as it gave rise to the Mahayana or "Great Vehicle" of the Northern Church, differing much from the primitive Buddhism of the Hinayana or "Little Vehicle" of the South. This change was partly due to the attempt of the Brahmins to reconcile Buddhism with Hinduism and partly to the preference of many conquerors and immigrants of Buddhism to Hinduism.

Like Christianity, Buddhism is essentially an ethical and religious doctrine in relation to personal conduct rather than a complete social or cultural system as claimed by Hinduism and Islam. Buddhism has nevertheless exerted great influence upon Hindu civilisation :—First, it has had great effect upon social organisation and social attitude as indicated by (1) the equality of all peoples irrespective of race, colour and caste; (2) the equality of men and women before religion and admission of women to monastic life; (3) the emphasis on the charitable aspects of life, such as movement against war and bloodshed, better treatment of all people, establishment of hospitals and rest houses and better treatment of all animals. Scondly, it gave a new direction and new ideal to philosophy, literature and art. The vernacular was used in preaching and writing

and stupas and monasteries were built all over the country. Thirdly, Buddhism was not only a state religion, during the life of the Emperor Asoka, but was also openly accepted by other Indian monarchs, such as Kanishka and Harsha. It also received popular favour for six centuries from 250 B.C., to 350 A.D. Finally, Buddhism made great contributions to the civilisation of not only India, but also of the whole of Central and Eastern Asia, and has become one of the leading religions of the world. Above all stands the personality of Buddha, which is one of the highest achievements of humanity.

After the dealth of Harsha and the overthrow of Buddhism by Sankara, Buddhism began to decline. Although it was propagated zealously by Asoka and accepted readily by the Indo-Scythian kings, and was widespread among the merchants and upper classes in Gujarat and Malwa, it never took root in those regions where the Brahmins were strong, *e.g.*, the Eastern Punjab, the Northern Doab and Rohilkhend. But it declined rapidly in the middle ages. Between 750 and 900 A.D., it became extinct in Gandhara and the North-Western Punjab and, after the conquest of Magadha, the only Buddhist kingdom in Northern India, by the Muslims, Buddhism became practically extinct.

The causes of its decay are many, such as the following :—(1) the doctrines, precepts and disciplines of Buddhism were too austere to be of practical use to the common people; (2) the rise of the monks, who were not different from the priests, separated the laity from the clergy and weakened the religion; (3) the rise of a new religion, Hinduism, which accepted all the cultural systems which Buddhism had achieved through the fusion of the Aryan and non-Aryan cultures, and deprived it of the most popular aspects; and (4) the relentless war of Sankara against the agnostic doctrine of Buddhism, which was the strongest blow to the intelligent adherents of Buddhism.

THE HINDU CULTURE

The founder of Hindu culture, or Neo-Hinduism as it is often called, was Sankara, a Malabar Brahmin, who was born in 788 A.D. and died at the age of 32 in 820 A.D. He studied at Benares and achieved distinct scholarship in philosophy and theology and was given the highest honours. He combined in himself both knowledge and piety, accepted Hindu scriptures as divine revelations, which he tried to prove both from experience and reason, and found in the Upanishads or the Vedanta, profound religion and philosophy. He stood against the agnosticism of

Buddhism and championed Brahminism in his debates all over the country and restored Brahminism to the intellectual and religious leadership from which it had been deposed by Buddhism.

This new Hinduism was really a synthesis or fusion of the Aryan and non-Aryan cultures, which had been made by Buddhism and which was added to the Neo-Hinduism under the leadership of the Brahmins. During the Vedic age, the Aryans were quite antagonistic to cultural fusion. But during the Buddhistic period fusion took place not only between the cultures, but also between the races. First, popular and non-Aryan cults substituted the Vedic or Aryan cults. The older gods of the Vedic period were replaced by the Hindu *trimurti* or triad, Brahma, Vishnu and Siva, or the three aspects of the Supreme Being in creation, preservation and destruction. Brahma fell into desuetude and the majority of the Hindus became followers of either Vishnu or Siva, representing the two opposing aspects of religion. Mild and benevolent Vishnu became the God of the masses, and severe and terrible Siva, of the upper classes. Secondly, the Brahmins asserted themselves as religious leaders and they revived the animal sacrifices of the Vedic period and undertook the charge of all religious ceremonies. Finally, all the

popular myths about Siva and Vishnu were compiled into 18 *Puranas* (" old stories ") regarding the creation of the world and the gods, saints and heroes of ancient times, together with the geneologies of kings, rules about prayers, pilgrimage, festivals and forms of worship. Most of the Puranas speak of Vishnu, whose most popular incarnation is Krishna. Krishna with his beloved Radha is worshipped all over the country. The *Puranas*, the *Mahabharata* and the *Ramayana* are the scriptures of popular Hinduism.

Along with the changes in religion, there were also changes in social organisation under Hinduism. The Dravidians were endogamous, *i.e.*, married within the tribes, while the Aryans, although proud of their ancestry, fair complexion and culture, were exogamous, *i.e.*, married women even of the lower castes. Caste began to undergo a rapid transformation after the 7th century. A new division of caste took its rise on the basis of purity of blood, food and occupation, and upper class Dravidians also formed themselves into castes under the supervision of the king.

The most important event of the period was in fact the rise of the Rajputs. Between the 7th and 10th centuries the old racial division passed away and a new division was founded on the basis of status and function. Of all the castes, only the Brahmins remained

and the Kshatriyas practically disappeared or no longer followed the career of the warrior. From the inter-mixture of the remaining Kshatriyas and Aryanised Sudras and the descendants of the Huns and other Central Asian tribes were formed a new class of people called the Rajputs or sons of *Rajas* (kings). They married their daughters to higher classes and took their wives from the lower ones and by this system of constant inter-marriage, they acquired a considerable amount of homogeneity among themselves. The Rajputs became a prominent class and all those peoples who exercised any sovereign power called themselves Rajputs. Most of the important Rajput dynasties were founded in the first half of the 9th century and were located in Rajputana, from which they often emigrated to other provinces.

By the middle of the 10th century, the basis of neo-Hinduism, political, social and religious, had been firmly laid and the absence of foreign invasion and internal peace helped Hinduism to develop its most important characteristics during the period of [illegible] years, specially in such centres as Kashmir, the Punjab and Oudh. The 11th and 12th centuries were in fact the golden age of the new culture, based partly on a theocracy and partly on a military

despotism. The Brahmins were regarded as divine by birth; some of them held high offices in the State, others devoted themselves to the pursuit of literature, science and philosophy under the patronage of the court, and only those of a lower rank acted as priests of the more respectable popular deities. The king assumed a kind of semi-divinity; the nobles followed the example of the king and built strong forts for themselves in inaccessible places, Town guilds were strong enough to hold their own, but the rural populace was reduced to serfdom. Commerce flourished and kings and temples became immensely rich. A new architectural technique came from the South and stone structures, which were not unknown in the 7th century, were constructed in abundance, both as temples and as forts in Rajput states. With the invasion of the Muhammadans the medieval history of India came to a close in Northern India.

With the fall of Hindu rule, the political activities of the Hindus came to an end. But the essential vitality of Hindu civilisation has always been in the field of religion, which still continued to retain the Hindu cultural unity. Several religious movements were started, of which the most important ones might be classified under the following headings : namely, (1) the revival of Hinduism

and (2) conciliation between the Hindus and the Muslims.

Of the revival movements, the most important were, first, those of the Vaishnavas, specially that of Ramanuja, who maintained belief in one Supreme Being and the separation of the soul from God, in contrast with that of Sankara, as well as Chaitanya (1485-1534), whose fervent religious devotion drew the rank and file of Bengal into his sect, and Tukaram (1608-48) in Deccan; secondly, of the *Bhakti* cult, which was started by Tulsidas (1532-1624) in the North, who had translated the Ramayana into Hindi for the use of the common people.

The conciliation movement was first started by Kabir (1440-1518), disciple of Ramananda, who preached the doctrine of unity among all religions and attempted to harmonise Hindu ideals with Muslim doctrines. A second movement for a religious consolidation between the Hindus and the Muslims was started by Nanak (1489-1583), founder of Sikhism, who did not see any distinction between Hinduism and Islam. He kept the Hindu doctrines of *Karma* and transmigration of the soul, but rejected the Vedas, caste, idolatry and the authority of the Brahmins. In 1604 Arjuna, the 5th Guru of the Sikhs, collected the songs of many

saints in the *Adi Granth,* the sacred book of the sect. It was under the inspiration of Govind, the 10th and last Guru that the Sikhs were organised into a military fraternity. The caste system was abolished and the common surname Singh was adopted by all. The Granth was revised and installed in the Golden Temple of Amritsar.

2. Main Cultural Traits

Hindu civilisation is essentially spiritual in its nature. Rising from the early stage of human history, when man was still quite helpless in his struggle against nature and thus depended for his success in life upon the assistance of some superior power, religion became deeply imbedded in Hindu culture. But the greatness of the Hindu mind lies not in its religiousness but in its quest of the ultimate reality and in the discovery of some universal truths for the benefit of not only themselves but also of mankind in general. These truths were expressed in their science and philosophy, religion and ethics, art and literature, and social organisation.

Science and Philosophy

From the very beginning, the Hindus employed some positive methods for the comprehension of the ultimate reality and

analysed phenomena and laid down some fundamental principles. The positive principles thus achieved form the foundation of various sciences, both natural and social, and the speculative processes form the foundation of various philosophical schools.

As the essence of Hindu life was religion, the earliest sciences cultivated by them were those which contributed to their religious conceptions and observances. The study of heavenly bodies which the early Aryans worshipped, led to the establishment of the movements of the sun, the moon, planets and stars, giving rise, first, to astrology and then to astronomy. Probably under the influence of the Greeks, Aryabhatta, Brahmagupta and Bhaskara compiled systematic dissertations on astronomy, dealing with eclipses, solstices and equinoxes; sphericity of the earth and its diurnal revolution on its axis; and calendar of 12 months, each of 30 days, each of 24 hours, with an intercallary every 5 years. They calculated the diameter of the moon, the eclipses of the sun and the moon, the position of the poles and the movements of the major planets. The so-called Arabic numerals with the zero, the decimal system and algebra are mostly the works of Hindu mathematicians, who also contributed a good deal to geometry and trigonometry.

Physics and specially chemistry were

also developed by the early Hindus. The theory of gravity, though not of the law, was expounded. The world was conceived as composed of atoms, which, though often of the same kind, produced different effects due to the differences in the method of combination. Light and heat were conceived to be varieties of the same substance and all heat was traced back to the sun. Chemistry developed as a part of both medicine and industry. Tempering of steel was perfected in ancient India and by the 6th century A.D. The Hindus knew the processes of calcination, distillation, sublimation, steaming, fixation, production of light without heat, mixing of aneasthetic and soporific powders, and preparation of metallic salts, compounds and alloys.

Medicine, including both anatomy and physiology, was also highly developed in ancient India, as recorded in the *Atharvaveda* and *Ayurveda*. Sushruta, professor of medicine of Benares University in the 5th century B.C., wrote on surgery, obstetrics, diet, drugs, and hygiene. He described many surgical operations and 1120 diseases through diagnosis and gave descriptions of ligaments, sutures, lymphatics, nerves, plexus, fascia, and adipose and vascular tissues, etc. Charaka composed a *Samhita* (encyclopedia) of medicine in the second century A.D. Hindu

physicians understood the process of digestion and the function of gastric juices and concocted antidotes for poison, and practised vaccination in 550 A.D. Bhava Misra wrote in 1550 on anatomy, physiology and medicine, circulation of blood (a century before Harvey) and prescribed mercury for the disease of syphilis, newly imported by the Portuguese. Indian medicine, no doubt, borrowed a good deal from the Greeks and some Eastern Asiatic peoples.

The greatest contribution of Hindu civilisation is, however, philosophy. The Hindu philosophy might be said to have a twofold origin :—first, the inculcation of two cardinal beliefs, namely, transmigration of the soul and salvation or release from it. At the bottom of all human conceptions lies *avidya* (ignorance) which arouses desire and leads to *karma* (action), and which in turn causes and determines transmigration. The object of salvation was to put an end to the evil of transmigration. Secondly, the attempt at the interpretation of the Vedas and the Upanishads, which were regarded as truths intuitively perceived. They were revelations of reality and did not need argument or defence but only explanations. As these interpretations and methods of achieving salvation were approached from different angles depending upon individual predilec-

tion, they gave rise to different schools of philosophy.

Hindu philosophy is classed under two general headings, namely :—(1) the orthodox or *Astika, i.e.,* those systems which believe in or accept the authority of the Vedas and the Brahmins, though not necessarily belief in God; and (2) the heterodox or *Nastika, i.e.,* those systems which deny the authority of the Vedas and the Brahmins. The orthodox philosophy consists of six schools, *viz.,* (1) the Vaisheshika, (2) the Nyaya, (3) the Sankhya, (4) the Yoga, (5) the Mimansa and (6) the Vedanta. These six schools are grouped into pairs representing (1) logical classification, (2) evolutionary dualism, and (3) ideal monism. The heterodox philosophy consists of (1) materialism, (2) Buddhism, (3) Jainism.

Both the Vaisheshika and Nyaya are concerned with the classification of ideas and the explanation of the origin of the world from the atoms. Neither of these schools formally accepted the existence of God or creator. The Vaisheshika (" particularity ") school, founded by Kanada, starts with the assumptions of the existence of six elements, such as substance, quality, motion, generality, particularity and inference. From substance is developed the atomic theory of the origin of the world and from quality, the theory of

psychology or *manas* (the mind), the internal organ of the *atman* (soul) which alone has no beginning and no end. The Nyaya school deals with the means of knowledge, such as perception, inference, analogy, including fallacies, and enumerates the syllogism or the form of deductive reasoning and makes an exposition of formal logic, which is the foundation of the philosophical studies in India even today.

The Sankhya system, founded by Kapila, is entirely dualistic and starts with the assumption of the existence of two entities, namely, (1) *prakriti* or matter and (2) *purusha* or the soul, and expounds the mutual relationship of the two. Matter contains inherent power of evolution in the interest of the soul and *karma* determines the course of evolution. The diversity of matter results from the methods of combination in varying proportions of three *gunas* (constituents) of that substance. All mental operations are performed by matter as a mechanical process of internal organs and not by the soul, which possesses no attribute. At the end of a cosmic period, all things are dissolved into primordial matter, and evolution, existence and dissolution form a series of endless cycles.

The Yoga philosophy was founded by Patanjali, who introduced into his Yogasutra the doctrine of a personal God, which is rather

conflicting with his principle that the soul is not derived from God, nor is finally absorbed in God, but remains separate from God. An essential point of this system is concentration of the mind on a particular subject. Mimansa is concerned with the practical side of Vedic religion and discusses sacred ceremonies and rewards resulting from their performance and the belief that articulate sounds are internal.

The leading philosophy of India is the Vedanta (end of the Veda), and its doctrine is the identity of the soul and God which is eternal, infinite and unchangeable and the individual soul is not a part or emanation from, but identical with Brahma. The multiplicity of phenomena is produced by *maya* (illusion) which is caused by ignorance. As true knowledge is acquired, the distinction between the soul and Brahma disappears and salvation is achieved. The greatest exponent of the Vedanta philosophy was Sankara.

Materialism is the earliest of the three schools of heterodox philosophy. In contrast with the teaching of the Vedas and the Upanishads, there was in India a materialistic school, of which Charvaka was the most prominent. According to this school, all phenomena are natural; matter is the only reality and the body is the combination of atoms, and mind is matter thinking, and there is no

such thing as soul separate from the body. Morality is also natural, and a social convenience. The purpose of life is to live, and to live happily is real wisdom. Both Buddhism and Jainism are largely based on the Sankhya philosophy and both deny the existence of the human soul. Buddhism denies the existence of the soul and affirms that salvation is the end of the soul. The fundamental doctrine of both is that life is a continuous process of suffering as brought about by transmigration, and both aim at the redemption of mankind from the misery of existence by renouncing the world and practising charity to all creatures. Whatever may be their theological speculation, both developed a very high principle of morality.

Ethics and Religion

Hindu philosophy forms the basis of both Hindu religion and Hindu ethics. Philosophy searches for the ultimate reality behind the phenomena and unity in the apparent diversity. This ultimate reality is one and a spiritual entity. Religion attempts to realise this spiritual reality either in direct communion with it as taught by dualism or in becoming one and the same with it as taught by monism. Ethics lays down the way or discipline through which this realisation may be possible. Religion and ethics are,

therefore, integrally related to one another as well as to philosophy.

Hindu philosophy teaches that the ultimate reality is a spiritual entity, but leaves every one complete freedom to conceive of the Supreme Being in his own light and capacity or level of culture. The ultimate reality has thus been conceived in its different aspects, such as creation, preservation and destruction as represented by Brahma, Vishnu and Siva, though they are fundamentally one and the same. Moreover, the differences in mental capacity or cultural attitude among different tribes and peoples have also been accepted by the Hindus to be quite compatible with its creed and all the creeds, cults and sects, indigenous and foreign, have become parts of Hinduism.

The cardinal principle of Hindu religion is that man is a part and parcel of that Eternal Being, of which this universe is a visible expression and that the realisation of this entity in the terms of truth, good and beauty is a supreme duty or *dharma* of mankind. As a religion, Hinduism is a mode of living rather than a doctrine of faith. It is the sum total of man's experience in the performance of his duty towards God and man and in the realisation of himself in relation to his natural and social environment. The very urgency of man's need of religion has made it

immensly practical. One of the essential features of Hinduism is thus its adaptation to individual needs. Hinduism is thus an admixture of different modes of living including manners, customs and rituals. Although exclusive, specially in the later stage of its development, Hinduism is pervaded by the spirit of universality and toleration.

Modern Hinduism, as distinct from Vedic and Buddhistic religions, is a socio-religious system rather than any creed or cult in the narrow sense of the word and consists of different rites, traditions and customs which are sanctioned by the sacred books and propagated by the Brahmins. The different creeds and cults, some of which are grotesque and barbarous while the others are highly ethical and metaphysical, are held together by some fundamental doctrines, the most important of which are the following :—(1) belief in the Vedas as scriptures and revealed truths; (2) conformity to the practices of one's caste with special reference to the ceremonies connected with birth, marriage and death; (3) the acceptance of the services of the Brahmins in the performance of all the religious ceremonies; (4) belief in such doctrines as *Karma, i.e.,* the belief that every act has its consequence in this or a future existence, and transmigration of soul; and

(5) sacredness of the cow, which is also a popular belief among the masses.

The essence of Hindu morality as taught by the higher Indian philosophy is self-perfection. *Maitri* (fellowship) and *Ahimsa* (non-killing or love) are the supreme virtues and respect for differences in others is a main tenet. Self-control is a means of achieving moral excellence in life and emphasis is laid on character rather than on conduct, on becoming rather than on doing, and the latter is good as long as it helps the former. Four ethical values of the Vedic culture still hold good with the Hindus, namely :—(1) *Dharma* or adaptation of human conduct to the natural and social environment with a view to realising the different aspects of the soul as a part and parcel of the ultimate reality; (2) *Artha* or the discharge of the earthly duties, whether social, political and economic, in a spirit of realising the ultimate reality; (3) *Kama* or the enjoyment of earthly pleasures in subordination to the ultimate object of life; and (4) *Moksha* or the emancipation of the soul from all earthly desires so that it may not be hindered from the ultimate union with the Supreme Being. The Vedic culture even divided the course of life into four definite periods for realising ethical excellence in each, such as (1) *Brahmacharya* or the period of training; (2) *Garhasthya* or

life as a house-holder; (3) *Banaprasthya* or the period for the gradual release from worldly affairs; and (4) *Sannyasa* or the period for the preparation of final salvation. Ethical excellence is much more highly emphasised by Buddhism and Jainism than by Vedic or Hindu religion. In the former it is right living which leads to the freedom of the soul and to emancipation, for which every one should practise a life of strict self-control.

Art and Literature

As indicated before, the search for beauty led to the cultivation of art and literature whether expressed in poetry or drama or in music and dancing, drawing and painting, sculpture and architecture. Art and literature were also highly developed among the Hindus.

Literature, which attempts to express and convey sentiments and ideas by means of words, is one of the highest achievements of Hindu civilisation. Sanskrit, the medium of expression of the early Hindus, is one of the greatest classical languages of the world and is capable of expressing all thoughts and sentiments, no matter how subtle they may be. The Sanskrit grammar of Panini is perhaps the best work of its kind. Hindu literature may be divided into five

periods :—(1) the Vedic; (2) the Buddhistic; (3) the Gupta; (4) the Medieval and (5) the Modern.

The most vigorous and creative literature was achieved by the Hindus during the Vedic period. The works of the period were not only valuable for social, religious, ethical, political and economic development, but they also stood very high among the literary works of the world. The cultural achievement of the earliest Aryans began with the *Vedas*. the earliest of which was the *Rig Veda,* or the "knowledge" of the hymns or praise, supposed to have been composed between 1200 and 1000 B.C., and was followed by the *Sama Veda* or the " knowledge " of melodies, the *Yajur Veda* or the book of sacrificial formulæ and the *Atharva Veda* or " knowledge " of of magic formulas.

Each of the *Vedas* was divided into 4 sections :—namely, (1) the *Mantras* or hymns; (2) the *Brahmanas* or the manuals of rituals, prayers and incantations for the priests; (3) the *Aranyakas* or forest text books for the hermit saints; and (4) the *Upanishads* or records of " confidential conferences " for philosophers, which were composed about 800 B.C. These were followed by another class of writings, mainly commentaries in the form of *Sutras,* or aphorisms, consisting of (a) the *Shrauta*

Sutras, giving elaborate rules for the performance of the Vedic sacrifices, (*b*) Dharma *Sutras* or the beginning of Hindu law, and (*c*) *Grihya Sutras* dealing with the domestic ceremonies at the time of birth, marriage, death, etc.

The Vedas are followed by scientific and literary works, such as the *Upa-Vedas* describing the scientific aspects of life, the *Vedangas*, describing phonetics, grammar, etymology, astronomy and ceremony, the *Code of Manu* describing ethical and social duties, *Artha-Sastras* (500-400 B.C.) of Kautilya, dealing with politics and industry, and *Kama-Sutra* dealing with marriage and sex. In the later period, also appeared two famous epics, the *Mahabharata* and the *Ramayana*, describing several dynasties of ruling kings and their struggles among themselves as well as with neighbouring and earlier racial groups. The most important part of the *Mahabharata* is *Bhagabad Gita*, composed between 600 B.C. and 200 A.D., which combines the two systems of religious doctrines, dualism and monism, *i.e.*, the Brahma as both immanent and transcendent.

The Buddhistic period in Hindu literature arose out of the necessity of expounding and interpreting Buddhistic ethics and philosophy; and besides Sanskrit, both Pali and Prakrit were utilised for the purpose. Of

the Buddhistic literature the most important works are the following :—(1) the *Jataka* stories; (2) the *Dhammapada;* (3) the *Tripitaka* (three baskets) and (4) the *Buddha Charita* in Sanskrit verse.

Hindu literature reached the zenith of its excellence during the Gupta period, during which flourished a number of literary geniuses, including the *Navaratnas* (nine jewels), of which Kalidasa was the greatest, and made the Gupta period the " Golden Age " of India. They contributed to drama, lyrics, romance and fables. Among the most important works of this period might be mentioned *Sakuntala* of Kalidasa, *Daridra-Charudatta* of Bhasa, *Kirat-Arjunniya* of Bharavi, *Ravana-Badha* of Bhatti, *Sisupala-Vadha* of Magha, and *Sataka* of Bhatrihari. Besides there were also *Kathasaritsagara* of Somadeva (story book), and *Panchatantra* (animal stories).

The medieval period in Hindu literature might be said to begin after the death of Harsha in the 8th century. The most important poet of this period was Jayadeva, who flourished in the 12th century and wrote his immortal work of *Gita-Govinda* in Bengal. Among the other writers of this period might be mentioned Kabir, Chaitanya, Tulshidas and Tukaram, all of whom contributed much to the medieval literature of India.

The modern period in Hindu literature was brought in by the Indian Renaissance, which began in the first part of the 19th century. Several vernaculars which had their beginnings in the earlier centuries became prominent during this period, of which the most important are Bengali and Marathi. The greatest progress in modern literature has been achieved in Bengal under the leadership of Bankimchandra, and specially of Rabindranath, the greatest contributor to Bengali literature in stories, poetry, romance, essays and specially in lyrics and songs.

Closely connected with Hindu literature is Hindu art, which differs from most of the Western arts, inasmuch as it is predominently symbolic. It aims at the expression of feelings, sentiments, concepts and ideals of beauty, of the ultimate reality and at the glorification of abstract concepts of religious and spiritual ideas. It is, therefore, a largely expressive art in contrast to the representative art of concrete objects or the creative art of beautiful things. Moreover, the very attempt at expressing the ultimate reality, which is rather unknown and unknowable, has made Hindu art much more mystic than that found in other countries.

From the historical point of view, Hindu art may be divided into three styles :—(1) the pre-historic style as indicated by the bear-

ded man and terra-cota figures of women and animals, which resemble the Sumerian art of Mesopotamia on the one hand and that of Taxila and Pataliputra on the other. Secondly, the historical style which began about 600 B.C. and reached perfection and definite shape under the Gupta Emperors (320 to 600 A.D.) and came to be known as Gupta style. Finally, the Post-Gupta or mixed style when Hindu art was greatly influenced by foreign art, such as Mongolian and Saracenic arts.

Of the different branches of art, music and dance naturally occupied the first place. Hindu music began with the Vedas, the hymns of which were chanted at each ritual or ceremony. The original object of Hindu music was to create in the soul a mood in which man forgot all objects of sense and felt himself unified with God. Music was, therefore, a part of devotional exercises among the Hindus, and certain sects, such as the Vaishnavas, use music almost exclusively for religious exercises even today. As in other countries, music has also been used for the exercise of feelings of love, patriotism and other sentiments. Hindu music has been enriched by foreign music, specially the Persian music, during the Moghul period. In recent years, there has been revival of Hindu music, specially in Bengal under the

inspiration of Rabindranath, who is the greatest contributor to Hindu music.

Dance also originated in the attempt at expression in rhythm and motion of the universal beauty, as in the case of the dancing Siva or *Nataraja*. Moreover, with the introduction of idolatry in neo-Hinduism, it became a duty to please gods with dance and music, and there arose a class of women dancers or *Devadasis*, who were dedicated to gods and whose duty was to dance in the temples and at religious functions, and who gradually degenerated into profanity and had to be prohibited by law. Dance still forms a part of devotional exercises among many sects. Like any other art, Hindu dance has been greatly influenced by foreign dance, specially during the Moghul period, and artistic dance is still mostly confined to professional women. In recent years there has been a great revival of Hindu dancing under the influence of Rabindranath.

Hindu paintings may be roughly classified under three headings :—(1) Buddhist frescoes; (2) Rajput paintings, which later on developed into Moghul paintings; and (3) Modern paintings. Buddhist frescoes seemed to have their beginnings in 100 B.C., as indicated by a group of frescoes on the walls of a cave in the Central Provinces, but they gradually developed during the first

600 years of the Christian era in the cave temples of Ajanta. All these paintings are mythological, or symbolic, expressing some religious and devotional feelings, and rank very high among the world's masterpieces. With the decline of Buddhism, fresco paintings also disappeared. In contrast to the Buddhist frescoes, Rajput paintings were mere representative arts dealing with living beings, either from Hindu epics or Rajput annals. But Rajput paintings expressed art in delicate miniatures and reached their perfection in the Moghul school, where Rajput artists were invited to practise their art under the patronage of the Moghul emperors. Modern painting was started by the Bengal school under the leadership of Abanindranath Tagore, which received inspiration from the Renaissance Movement, but has incorporated the distinctive features of Hindu art.

The first stone figures existing in India were carved out under the patronage of Asoka, who encouraged all sorts of sculpture, specially shrines and monuments. During the 2nd century B.C. and first century A.D. and under the influence of Greek art, and the facilities for obtaining suitable stones, there developed the Gandhara school in the North-east India, which brought foreign elements into Hindu sculpture. Hindu sculpture was finally developed and perfected in the Gupta

period, which brought back the Hindu ideal and set a model for future generations. Large numbers of images and statues have been destroyed by the invaders and conquerors and only a faint conception of the excellence of Hindu sculpture may be had from the statues of dancing Siva and standing or seated Buddha. Hindu sculpture had great influence in most of the Asiatic countries.

The greatest artistic genius of the Hindus has been expressed in architecture, specially in temples, shrines and monuments. It was Asoka who first used stone for building purposes and encouraged the construction of *Stupas* (burial mounds, *i.e.*, memorials and shrines) and *Vihara* (monasteries) all over the country. Like all other branches of art architecture found its finest expression and took its definite style during the Gupta period. Buddhists, Jainas and Hindus all contributed to the architectural development of India, as indicated by the Buddhist temple at Gaya, Jaina temples on the mount Abu and Hindu temples of Kailas at Ellora. Most of the Hindu temples in the North have been destroyed by the invaders or the ravages of time, but those of the South, which are of later origin, are still in existence in many parts of Southern India. Hindu architecture spread over many parts of Asia such as

Ceylon, Burma, Siam, Indo-China, Java, China and Japan. Of the Hindu colonial architecture, the Buddhistic temple of Borobudur in Java and the Angkor Vat in Indo-China are most outstanding, surpassing even those of India in grandeur and beauty.

Social Systems

Other important links in binding different groups into one cultural fold are social systems, which may be conveniently divided under the following categories, namely :—(1) the family, (2) the caste, (3) the state, (4) industry, and (5) education.

As indicated before, Indo-Aryans were originally tribal groups, who invaded and conquered India, and as they settled down, if not earlier, divided themselves into families of closely related persons, each under a head or patriarch. All the Aryan families were patronymic, as distinct from the matronymic families among the Dravidians in the South. Monogamy was the prevailing system of marriage and a man could take a second wife only if his first wife did not bear him a child after 7 years of marriage. Child marriage was scarcely practised and women were often granted the right of selecting their own husbands.

The most important social institution in India is the caste system, to which must also

be added "untouchability." The caste system began to appear even in the Vedic period and although Buddha and others tried to suppress it, the caste system has survived even up to the present day. The origin of the caste system may be ascribed to several causes, such as, first, race, on the basis of which the fair-complexioned Aryans easily separated themselves from the dark-skinned non-Aryans from the very beginning. Secondly, political distinction or the basis of the relationship between the conqueror and the conquered. Thirdly, the social or functional basis of the division of labour, by which the Aryans divided themselves into the Brahmins or priests, the Kshatriyas or the warriors and the Vaisyas or the merchants. To these must also be added the Sudras or the conquered aboriginal races, which accepted the Aryan supremacy and social customs and were admitted into the Hindu fold. Among the minor causes must be added the effects of time and space which produced great differences in customs and manners and even in occupation among the same racial groups as time passed.

The essential features of the caste system are the following :—

(1) The endogamy among all castes and sub-castes; (2) Hierarchy with the Brahmin at the top and the Sudra at the bottom; (3) Restriction on social intercourse, *e.g.*, as regards taking meals together, although all the

lower castes could eat at the hands of the higher castes or the Brahmins; (4) Differences in religious rites and social customs, *e.g.*, the prohibition of the reading of the Vedas by the Sudras; (5) Differences in occupation, some of the occupations being specially reserved for the higher castes or the Brahmins. Moreover, the "untouchables" have special difficulties such as, differential treatment in schools, wells and bathing places, prohibition of the entry to Hindu temples, refusal of the services of village menials, such as barbers, tailors or washermen; refusal of water at the hands of the untouchable, and pollution by contact or proximity.*

Another important social institution is government, which originated from the village system in the Vedic period. The village was governed by the *Samiti* or assembly consisting of the representatives of several villages, which appointed the *Sabha* or standing committee, the *Vidatha* or religious council, the *Sena* or the army and the *Charana* or the educational faculty. The *Samiti* elected the king and his ministers; all affairs of the community were controlled by the *Samiti*, in which women also took part. Public works, such as those relating to health and rest-houses, were undertaken by the co-operative efforts of the villagers.

* East India Census of 1931, *Abstract of Tables*, London, 1932, p. 6.

From the original village organisation developed the village government by the *panchayat* (council of 5 men) system, which was one of the most important political institutions of India, specially in the South, where it had existed from the very beginning. The *panchayat* was chosen on the basis of different interests with more or less common consent. Except for the revenue, which was fixed by custom and paid in kind, and some grave offences, the *panchayat* was invested with power for the administration of all the local affairs, *e.g.*, collection of taxes, possession of land and administration of justice except in the case of murder. The village *panchayat* functioned all through Hindu and Muslim rules and declined only under British rule, although attempts are being made at present for its revival.

The Central Government was of two different kinds, namely :—(1) the Republic; and (2) the Kingdom or Empire. The Republic developed from the village system and prevailed in many parts of India, and some of them were large and extensive, such as the Republic of the Khudrakas and the Malavas, which defended themselves against foreign invasion. The Republics were finally absorbed by the Gupta Empire, the power of some of them being broken by the Guptas by the end of the 5th century A.D. These Republics were mostly aristocratic in

nature, but were highly organised and some of them were of considerable size with many large and prosperous cities.

The most common form of government was, however, that of the Kingdoms, some of which developed into Empires under the Maurya Dynasty. India became a great Empire and many parts of the surrounding countries were brought under its control. Some of the rulers called themselves " Sarva Bhaumika " (World Ruler). They governed the outlying provinces through the help of the Governors or Viceroys and granted them a good deal of independence in all local affairs. In some cases, the City Government was well developed; in Pataliputra, for instance, the City Administration was in charge of a commission of 30 members divided into 6 departments of 5 members each, including that of the registration of births and deaths and passports of visitors. The Empires helped largely in the rise of uniform laws, customs, and institutions, as well as in the unification of the peoples.

Industry made great progress in ancient India. Land belonged to the State and was rented out for annual rent. Irrigation was undertaken by the State, and two crops were raised on irrigated land. The building of the roads and highways was also undertaken by the State. Some of the roads were as wide as 32 feet and one road stretched for 1,200 miles

from Pataliputra to North-West Frontier Province. Government regulated the prices and periodically assayed the weights and the measures, carried on some manufacturing in its own factories, and had the monopoly of mines, salts, timber, etc.

India has been the first country to have mined gold. Iron was mined in India about 1500 B.C. Silver, copper, lead, tin and zinc were also mined. Metallurgy made considerable progress in ancient India. The art of tempering developed in India long before its appearance in Europe and the iron pillar of Delhi built in 360 A.D. is still free from rust. Cotton was first manufactured in India as early as 3000 B.C. Muslin, shawl, wood work, ivory carving, dyeing were also well-known. Engineering ability was displayed in large buildings and in the transportation of huge pieces of stones over immense distances. The art of ship-building was also well developed in ancient India and Indian ships sailed to Burma and China eastward and Arabia and Egypt westward long before the Christian era. Babylonia and Greece had trade with India, and Rome depended upon India for some of its luxury goods, *e.g.*, silk, muslin, perfumes, etc. Seaports were built for facilitating navigation and harbours and customs were brought under Government control.

The growth in industrial technique was

followed by industrial organisation. Each industry was organised under the guild system and everything relating to an industry was decided upon by the guilds assembly in which each member had a vote. The hours of work and the rates of wages were decided by the guild, which had also power to inflict punishment for non-observance of its discipline. The guilds also acted as banks and money could be deposited with them at rates of interest varying from 5 to 7·5%.

The last but not the least important social institution of ancient India was education. The essence of the Hindu system of education lay in bringing the mind into harmony with the universe and in adapting the individual to its natural and social environment. Imparting knowledge formed a necessary part, but emphasis was laid on the training of the mind. From the social point of view, education consisted of training a person in the performance of the duty which was required of him by virtue of his social status or caste. A large part of such education was imparted by various social institutions other than the schools. Both the curriculum and the period of instruction in the schools varied according to the functional duty of a man in his social status.

Primary education began at the age of 5 and ended at 8 in the village school. At the age of 8, the pupil came under the personal

guidance of the teacher, with whom he lived up to the age of 20. Instruction was given in 5 *Sastras* (scriptures) : (1) grammar, (2) logic, (3) philosophy, (4) medicine and (5) arts and crafts. Services, sometimes manual, were required of him and he was pledged to continence, modesty, cleanliness and meatless diet. From the guru, the student might pass to one of the great universities, such as Benares, Taxila, Vidarbha, Ajanta, Ujjain or Nalanda. Benares was the seat of orthodox Brahmin learning. Taxila was known all over Asia as a great seat of Hindu scholarship, specially in medicine. Ujjain was renowned for astronomy; Ajanta for fine arts; Nalanda was the most famous Buddhist university for higher learning and was founded soon after the Master's death. It had 10,000 students, 100 lecture rooms, great libraries, 6 blocks of dormitories four stories high and its observatories. Nalanda was burned to the ground by the Muslims in 1197.

(3) Cultural Contribution

From the above description it is seen that Hindu civilisation reached a very high state of development at a very early age of human history. Some of the cultural achievements of the Hindus are still among the highest social values not only for India but for the whole world. In spite of these high achievements, Hindu civilisation has also

developed some great defects, which are responsible for her social stagnation, industrial backwardness and political subjugation. Hindu cultural traits may thus be divided under two categories namely :—(1) Outstanding defects, and (2) principal merits.

OUTSTANDING DEFECTS

The first and foremost defect of Hindu civilisation is that it is a class civilisation, *i.e.*, a civilisation of the Aryans, or the upper caste Hindus, for the Aryans. Although some outside tribes were admitted into Hindu society, specially among the Rajputs in the middle ages, the upper class Hindus have remained practically exclusive and restricted high Hindu cultural achievements to themselves and by far the majority of the Hindus have remained outside Hindu cultural achievements. Thus after the disappearance of the Kshatriyas, who were equally versed in high Hindu culture, from active participation in social leadership, there was no class of culturally advanced Hindus who could take the place of the declining upper classes or the Brahmins. Moreover, the majority of the Hindus had neither cultural achievements nor necessary education and training for carrying on and improving social, political and industrial activities in conformity with the progress in science and art and with the changing conditions of the world at large.

The second defect of Hindu civilisation is the worship of the past or the blind faith in the Hindu scriptures. The concept that the *Satya Yuga* or "the golden age" was in the past, made the Hindus look backward instead of forward for inspiration and guidance. Instead of taking the past achievements as the basis for further cultural progress Hindu thinkers took the Vedas and other sacred books as revealed scriptures and confined themselves to writing commentaries and expositions instead of creating new lines of thinking and action, thus helping in the perpetuation of the old traditions. The Hindu laws, customs and practices were too rigid to permit adaptation to the changing conditions of the world.

The third great defect of Hindu civilisation is the spirit of passivity, which has resulted from the philosophical conception that good and bad have really no meaning in the ultimate reality. This conception weakens individual initiative as well as ethical and aesthetic sentiments, which are essential conditions of social progress. It is very well seen in the case of the fusion of the Aryan and non-Aryan cultures into Neo-Hinduism under the ascendancy of the Brahmins. All sorts of contradictory ideals, thoughts, sentiments, customs and rituals were jumbled together with monism, dualism, mysticism and rationalism on the one hand and the

cults of snake, cow, phallus, animal sacrifice, Kali and Durga and many other idols and symbols on the other. This passive attitude of Hinduism is also indicated by the fact that it had too long tolerated such customs as *suttee,* human sacrifice, infanticide, and still to a great extent tolerates enforced widowhood, child marriage, caste and untouchability and the division of Brahmins at one end and Pariahs at the other.

The fourth great defect of Hindu civilisation is the fatalistic attitude towards life. Transmigration of the soul and the law of Karma (deeds) are established beliefs among the Hindus and have created fatalistic attitude towards life, specially among the masses. The belief that success and failure in life have been fixed by the deeds in the past life takes away a large part of initiative and determination for planning and developing any remedial measure in case of any catastrophe. The majority of the people are prone to resign themselves to the course of events, instead of turning failure into success, which is an essential element of success in life.

The fifth great defect of Hinduism is idolatry and symbolism. It is strange that the very religion which developed the conceptions of monotheism and monism as well as of truth, goodness and beauty as highest attributes of God and who realised that the

greatest hankering of the soul was for light, truth and immortality, should include in its social and religious organisation the worship of some ugly idols and symbols. Some of them might have historical values, but to preserve them in modern times, when moral and intellectual life has made immense progress, is nothing but insult to human intelligence. Human progress depends upon continuous evaluation and adaptation to higher cultural achievements in art, science and philosophy.

The sixth great defect of Hinduism is hereditary priesthood, which has not only caused the downfall of the priests themselves but also all those Hindus who are served by them. The idea that man is entitled to certain privileges because of his birth and not because of his achievement is itself a great hindrance to his attempting at and attaining something worthwhile in his life. Moreover, the very object of the hereditary priesthood is to perpetuate the old customs and practices as well as creeds and rituals irrespective of their utility in modern times, thus adding merely to social stagnation.

Finally, a great evil of the Hindu social organisation is caste and "untouchability." It has been one of the greatest drawbacks to the progress of Hindu society. The evil effects of caste and untouchability are many, such as, (1) the degradation of the majority

of the people by condemning them to occupy perpetually the lowest social strata and of depriving them of the highest Hindu cultural achievements; (2) the demoralisation of the upper classes, who, being born in the higher castes, enjoy privileges by virtue of birth rather than by personal achievements; (3) industrial backwardness, inasmuch as most of the industries have been assigned to the lower castes, who are devoid of education and training as well as of contact with other countries, and are quite incapable of adjusting the industrial organisation of India to constant progress in technology and business principles; (4) political weakness, as the majority of the people of Hindu society are not only illiterate and ignorant, but also untouchable and outcast, and cannot feel enthusiastic for a regime which has kept them downtrodden and degraded; (5) social stagnation and immobility owing to the necessity of living in rigid compartments of caste under heavy punishment of social segregation; and (6) the loss to Hindu society of large numbers of population forming low castes and untouchables, who, in order to avoid shame and humiliation, have adopted other religions, such as Islam and Christianity.

Social Benefits

In spite of these defects, Hindu civilisation has contributed a number of social

benefits not only to India but to the whole of humanity. The cultural traits of the Hindus have already been discussed with special reference to science and philosophy, ethics and religion, and art and literature and some of the specific benefits have also been enumerated. Some of them require recapitulation for clearer conception.

The most important feature of the civilization of the Hindus is their continued search for the ultimate reality, which they conceived to be Spiritual Being and which they attempted to realise in terms of truth, good and beauty. The search for truth led to the development of science and philosophy, that for beauty to the development of art and literature, and that for good to the development of religion and ethics. While the essence of religion was conceived to be the realisation of the unity of these attributes in the ultimate reality or Spiritual Being, practical ethics consisted of the process through which the individual was adapted to the natural and social environment. The hankering of the soul for light, truth, and immortality is the highest prayer ever conceived by man.

It is this organic conception of man in relation to the universe and to the ultimate reality in terms of truth, good and beauty, which has given Hindu religion a distinct

position in the world. Whether it is dualism, monism or even *nirvana,* the search for truth was the dominating feature of the Hindu mind. Its lofty conception, bold imagination, and high idealism have never been surpassed. It is for this reason that Hindus were able to give to the world two of its four religions, different systems of ethics, several schools of philosophy, a number of scientific truths in physics, chemistry, medicine and mathematics, a large number of literary works in drama and lyrics, and some masterpieces of art in painting, sculpture and architecture. The effects of Hindu cultural achievements were not confined to India alone, but most of the Asiatic countries, specially in the Southern and Eastern Asia, were highly benefited by Hindu culture. Buddhist monks and scholars travelled all over Asiatic countries and preached the message of philosophy, ethics, religion and art, the relics of which are to be found almost all over Asia.

CHAPTER II

MUSLIM CIVILISATION

Islam is one of the greatest cultural achievements in the world. It is founded upon Muhammadanism, which, like Hinduism, is not only a religion, but also a mode of life. As a religion it is, like Christianity, a branch of Judaism, but it has been influenced by Arabic culture and transformed by its illustrious Prophet into a great religion. As a civilisation, it is however a combination of several cultural achievements, both ancient and medieval, such as those of Assyria, Chaldea, Persia, Babylonia as well as of other cultural traits of the Semitic races. In its triumphal march through Southern Asia, North Africa, and even parts of Europe, it also absorbed other cultural traits, but owing to its basic origin in Arabic culture and the teachings of the Prophet, it has maintained its individuality and unity. It established itself in India in the 12th century and grew in importance under the Afghan and the Moghul rulers during the ensuing centuries and now counts among its followers about one-fourth of the total population of the country.

(1) Historical Development

Muhammadanism arose in the beginning of the 7th century from the teachings of the Quran. Muhammad, the founder of the religion, was born at Mecca about 570 A.D. A man of strong determination and morality, he was also a mystic and often went into trance in which he had visions of one God and also of the joys of paradise and the sufferings of hell, which he recited animatedly, and his utterings collected together formed the Quran. His teachings of monotheism and the practice of brotherly love appealed to many people, who became his followers, but there also arose against him great hostility among his tribesmen, to escape which he fled to Medina about 622 A.D. and his flight or *hejira* marked the beginning of the Muslim era. Muhammad died at the age of 63 in 632 A.D. But even in his life time he had already become the Prophet and the supreme temporal and spiritual authority over the whole of Arabia.

Rise of the Muslim Empire

The new religion began to spread very rapidly. Syria, Persia and Egypt were conquered by 640 A.D. and Afghanistan and Central Asia by 707 A.D. The Arabic army marched triumphantly along the Northern Coast of Africa and conquered Spain in 711

A.D. Besides the army, a large number of merchants, scholars and missionaries also went to different parts of the world and preached the teachings of the holy Quran. The reasons for such a rapid growth of Islam are many, such as the resolute character and the adventurous spirit of the Arab people, the strong faith in the new religion and the holy war, the moral and spiritual effect of regular prayers and the complete submission to authority, and abstention by the soldiers from taking alcoholic drink, all of which added to the cohesion, solidarity and zeal of the Arab army.

With the spread of the Islamic Empire over a wide area, the Khalifate was established at different places, such as Baghdad, Damascus, Cairo, Morocco and Cordova. The most important Khalifate was at Baghdad, which reigned supreme for over 500 years. The great Arab empire began to disintegrate, however, in the 10th century and came to an end in Spain by the 11th century. Baghdad finally fell in 1258 A.D. and the political importance of Arabia ended about the same time. The decline of the Arab empire may be traced to a variety of causes, such as (1) the internal dissensions among the rulers of different parts, (2) the inability of a tribal people to undertake the task of organising and governing a mighty empire, (3) the

domination of sentiment over reason and the absence of any social organisation to hold the different parts in one organic whole and to form the foundation of a great empire, and (4) external forces such as the rise of foreign powers and their invasion and conquest of Muslim territories. In spite of the fall of the Muslim empire, Islamic civilisation is still a dominant force inasmuch as there are more than 210 million Muslims in the world, including those of Afghanistan, Iran, Iraq, Egypt and Turkey, India alone having over 80 million persons of Islamic faith.

Government and Administration

The central link of an Empire is Government and Administration, which requires first consideration in the study of a civilisation. The vastness of the Muslim Empire, which surpassed even the Roman Empire, did not permit it to have any central or unitary government. Within the empire, there were several governments, of which the most important were those of Arabia, Persia and Turkey. The Arabic Government and Administration occupied the prominent place. The Khalif was the head and absolute monarch, although he often chose his ministers from the educated classes and wise men. He also chose his own viceroys for different provinces. There was no freedom for the people nor incentive for their advancement.

The early Khalifs were simple and non-pretentious, and they personally carried out their administrative duties as the chief executive magistrate and financier. But as the empire enlarged, they often adopted the Roman system of administration, which was divided into several departments such as chancellory, correspondence, state lands, revenue and post. Among the important officials through whom the government was carried on, the most important were the following :—(1) *Vazir* or chief magistrate, who was in charge of all the affairs of the State including the revenue; (2) *Sahib-e-shurta* or Prefect of Police, who had to guard the person of the ruler, and to perform the duties of a judge in criminal cases; (3) the *Qazi* or judge in civil cases; (4) *Nazir-al-mazalin* or receiver of wrongs, who had to look after serious cases, such as the confiscation of a State by a Governor; and (5) *Mohtesib* or Censor, who was in charge of preserving public morals.

The State Revenue was derived from a number of sources, such as (1) *Ushar*, or one-tenth of the income from the land of a Muslim owner; (2) *Karaj* (tribute) or rent fixed on land conquered by Muslims but handed over to their owners; (3) *Jakat* or alms tax levied on Muslims only; (4) *Ghanima* or booty, one-fourth of which was taken by the State and three-fourths were distributed among the fighting forces; (5) *Jizyat* or tax

on non-Muslims for exemption from military service; and (6) miscellaneous taxes which were levied by the Khalif on the officers of higher rank and also of owners of property such as horses, camels, etc. Taxes were paid both in kind and cash.

Modern Muslim States

Owing to their close connection with India, modern Muslim States require a brief consideration. As far as India is concerned, the most important State of Muslim culture is Afghanistan, from which came most of her invaders, conquerors, immigrants, merchants and even missionaries. Afghanistan has an area of 250,000 sq. miles and a population of about ten millions. Since 1922, a constitutional monarchy has been established with a legislature, State Assembly and Cabinet under the chairmanship of the King. Free elementary education has been established in all parts of the country, and there are also several secondary schools as well as technical, art, commercial and engineering schools for higher education.

Iraq, which was not long ago a part of the Turkish Empire, was created a mandated territory under the British by the Treaty of Versailles in 1919 and has recently been recognised as an independent State. Iraq has an area of 143,000 sq. miles and a population of about 3 millions. It has a limited monar-

chy; the King is assisted by ministers and a legislative body consisting of a Senate and a Lower House. Primary free and compulsory education has been established, although compulsion has not yet been enforced. There has not yet been established any university, but there are already medical and law colleges, in which education has been established on the basis of co-education.

Iran has an area of 628,000 sq. miles and a population of 15 millions. The Government is a constitutional monarchy; the Prime Minister and his Cabinet are chosen by the King. There is a Parliament of single chamber of 162 members elected by universal suffrage and the important minorities, such as the Jews, Armenians and Zoroastrians, are represented by their chosen members. The work of the Parliament is facilitated by several parliamentary commissions. Compulsory education has been established for both boys and girls; the veil has been discarded; women have been emancipated, and are employed in various public departments. Education has made rapid progress and all branches of science and art are now taught in the university of Teheran. The country is being rapidly westernised by younger generations being educated in European countries.

Egypt has an area of 383,000 sq. miles

and a population of about 15 millions. Since 1922, Egypt has become an independent State and is recognised as a sovereign power with certain safeguards relating to the defence of the country and foreign relations. It became a constitutional monarchy in 1923 with a Senate and a Chamber of Deputies, the members being elected by universal suffrage. The laws are made and voted by Parliament and sanctioned by the King. Education is compulsory for all boys and girls; and *Madrasas* are still attached to the mosques. Civil and religious liberties are enjoyed by all peoples.

Turkey is the most progressive Muslim State. It has an area of about 300,000 sq. miles and a population of 16 millions. Smaller in size than the former Ottomann Empire, Turkey has been thoroughly re-organised and has been made a Republic. In 1922, the Khalifate was abolished and great changes have taken place in social, political and industrial organisations. First, the law of the country has been re-oriented on the basis of the Swiss Civil Code and Italian Penal Code. Secondly, although mostly an agricultural country, attempts have been made to develop manufacturing industries, *e.g.*, cotton and woollen fabrics. Thirdly, the educational system has been thoroughly re-organised: *Madrasas* in mosques have been abolished and compulsory co-education has been established, and higher education has been provided for

over 15 years. Fourthly, women have been emancipated, polygamy and the purdah abolished and women can join men in all kinds of responsible positions. Finally, the Turks have adopted European customs in dress, manners and mode of life. In brief, Turkey is one of the most advanced States in modern times.

The above casual survey shows that Muslim States differ a good deal from one another in social development from orthodoxy to modernism. The most dynamic and modern State is, of course, Turkey, in which steps have been taken to spread education, to separate the State from the Church, to develop industry and commerce, to suppress polygamy and the purdah and to bring about other political and social reforms. Thus within a generation, the "Sick Man of Europe" has become one of the most democratic and progressive States of the world.

Besides these States there are several Soviet Republics included in the Union of Socialist Soviet Republics, such as Turkmenistan, Uzbekistan, Tazhikistan and Azerbaijan, which are inhabited mostly by Muslims.

(2) MAIN CULTURAL TRAITS

Islam has achieved a great variety of cultural traits, as indicated before. This is

due to the fact that it has not only achieved a culture of its own, but has also derived many cultural traits from many nations, both in the East and the West. The Arab people were as good scholars as soldiers, and as soon as they conquered a country, they built a mosque for worship and attached a school for the teaching of the Quran, which eventually became a centre of learning. The most conspicuous example was the foundation of schools, universities and libraries in Spain, which became a seat of learning in Western Europe during the " Dark Ages." The most important cultural traits of Islam may be summarised under such headings as religion and ethics, Sufi doctrine and order, science and philosophy, art and literature, and social systems.

Religion and Ethics

An essential element of Muslim religion and ethics is optimism. Muslim theology is based on the teachings of the Quran, the traditions of the Prophet and the fixed canons, as expounded by the early Muslim theologians. The teachings of Muhammad are simple, such as (1) there are no gods but God, who is eternal; (2) submission (Islam) to the will of God (Allah) which is the supreme virtue; (3) belief in the immortality of the soul and the day of judgment; (4) religious practices consisting of 5 daily prayers,

fasting in the month of Ramazan, virtuous deeds, pilgrimage to Mecca and abstention from wine.

According to Muslim conception, ethics is a part of practical philosophy. Muslim works on morals may be divided into two groups, namely :—(1) scientific and methodical studies of virtues, with the aim of effecting refinement in individual character and building up a healthy society; and (2) studies based on passages from the Quran and Arab traditions. The pre-Islamic virtues of the Arabs, such as endurance, hospitability, courage and loyalty to their chief, have been supplemented by those of the Quranic virtues of moderation, humility, charity and forgiveness and also by those which were recommended by the Khalifs and early religious teachers, such as repentence, self-denial and toleration.

Sufi Doctrine and Order

Muslim religion and ethics have been highly developed by Sufism, which was once a very important religious order among the Muslims. According to Sufist philosophy, the visible world is a mere manifestation of an ultimate reality, which is the universal and supreme will, truth and beauty. This reality has two aspects, namely :—(1) The one which is invisible, incomprehensible and indescribable; and (2) the one which is visible, phe-

nomenal and self-expressive. Love is the essence of religion, and the best means of realising God is love. Man is the manifestation of this ultimate reality in miniature and the imperfect realisation of divine attributes. He possesses three natures, the sensual, the intellectual and the spiritual, something like the three qualities of the Hindu doctrines of *Sattva, Rajas*, and *Tamas*; and his character is determined by different compositions of these three qualities. But he can become virtuous through adequate training under the guidance of a saint or *pir*.

There are several stages of spiritual training, namely :—(1) The *shariat* or living in accordance with the orthodox law and observance of all religious rituals, *e.g.*, prayer, fasting, charity and pilgrimage to Mecca, following the guidance of the spiritual leader and entering the Sufi order, when he must observe its rules, *e.g.*, service, humility and vigilance as directed by the spiritual guide or *pir*; (2) the *marifat*, or acquisition of wisdom or mental illumination with the divine knowledge; and (3) the *haqiqat* or seeing the truth and the unification of the purified self with the divine being manifested through His mercy. Man's duty is to serve God till mercy is shown to him and truth is realised only through self-purification and self-abnegation.

Sufi orders were started about the tenth

century A.D. There were many orders, each under the guidance of its spiritual leader. Both men and women were admitted to these orders and marriage was not a bar to their admission, but one had to live in a monastery for a number of years and to undergo the exercises of retreat, silence, recollection, meditation, and recitation of secret words. There were Sufi monasteries all over the Muslim world.

The essential principles of all Sufi orders were as follows :—(1) oneness of God and unity between the creator and the created; (2) belief in three hearts, physical, animal and spiritual, and it is through the spiritual that the supreme will is manifested; (3) the essential goodness of man which can be developed into higher stage of perfection; (4) good deeds bring a man closer to God; and (5) revelation is a state of perfection, in which man passes from human to superhuman conditions and hears the divine speech, perceives the hidden truth, unknown to the ordinary man, and can even perform miracles.

For the realisation of perfection, there are certain moral codes which must be observed by every Sufi, such as (1) complete submission to his spiritual guides; (2) sincerity and devotion; (3) *tauba* or repentence; (4) complete trust in God; (5) meditation and pursuit of knowledge; (6) renunciation of worldly pleasures and freedom from attachment to

sensible objects; and (7) training of the mind to music in order to appreciate the divine beauty. Sufism differs from the orthodox Muhammadanism inasmuch as for achieving spiritual life, it lays stress on inner purity rather than on external conduct, on pure heart rather than on good deeds and on love for God rather than on observance of rituals.

Sufism flourished in many countries such as Iran, Mesopotamia, Syria, Northern Africa and India. It was introduced into India in 1192, when a Sufi saint followed the army of Muhammad Ghori. Once in India, Sufism came under the influence of Vedantism and there was a common platform for the more learned devout Hindus and Muslims. There is a good deal of similarity between Sufism and Vedantism such as the emphasis on meditation, submission to the preceptor, *i.e.*, Guru or Pir, and belief in the union with the Supreme Being and universal love, but the former differs from the latter inasmuch as as Sufist conception of God cannot be applied to statues and images, although they can be bestowed on the Pir. Moreover, Sufism may conceive of the ascent of man towards God but not the descent of God to man, *i.e.*, *Avatar*.

Sufism declined about the thirteenth century in most countries of the Muslim Empire, though it still continued to flourish in India

during the Moghul period. It was greatly patronised by Akbar, who tried to unify Hindu and Muslim cults. The popular religious movements and Sufism both brought a closer union between the Hindus and the Muslims. The causes of the decline of Sufism were both external and internal. First, the gradual degeneration began when it became a sort of philosophical speculation, inactivity, pacifism. Secondly, the breakdown of the Muslim Empire and the conquest of Bokhara and Khiva by Russia, two strongholds of Sufism; and finally, the rise of Western civilisation, which laid emphasis on the normal growth of life rather on any monasticism.

Science and Philosophy

Muslim achievements in science and philosophy are of two different kinds, namely, (1) those which they have achieved by themselves; and (2) those which they have borrowed from others. From very early times, they have paid considerable attention to astronomy and astrology. They discovered the obliquity of the ecliptic about 100 A.D. developed a system of observatory, which was afterwards copied by Europeans, and invented a number of instruments, such as astrolabe for measuring heavenly bodies and pendulum for measuring time. They studied algebra and trigonometry, and chemistry or rather alchemy and discovered a number of com-

pounds. They also studied medicine, and the success of Arab medicine is indicated by the fact that a number of Arabic Medical books was translated into European languages. They paid considerable attention to history and geography, conceived the earth to be spherical and measured the circumference of the globe. They also cultivated gardens for experimenting with plant life and discovered many medicinal plants and herbs.

Muslim philosophy is dominated by religion. Even before the rise of Islam, there were several centres of learning such as Alexandria, Damascus, Mecca, Medina and Busrah. The beginning of the Muslim learning may be traced back to the reign of Khalif Abdul Malik, who made Arabic the official language. It has been based upon the Iranian, Syrian and Greek philosophical thoughts, which were translated into Arabic, but interpreted in the light of the teachings of the Quran. One of the main tasks of the Muslim thinkers was the adjustment of Eastern and Western thoughts. A compromise was effected between the subjective approach of Hindu philosophy and the objective approach of Greek philosophy. The topics which became the subject of their enquiry were varied, such as the first cause, nature, intellect or reason, soul, man's position in nature, unity, eternity and movement. All

their philosophical thinkings were expounded in the light of the Muslim religion, which gave their thought a unique character.

Art and Literature

Muslim art has an international character, although it has also its own ideals in Muslim religion. Mosques and sacred places, for instance, are devoid of any statues or images, although decorated with minarets, domes, prayers and calligraphs. The most important elements in Muslim art are architecture and arts and crafts.

Muslim architecture began with the building of the mosque by the end of the 7th century. The next important objects of Muslim architecture were the tombs of saints, kings, nobles and other noted personalities, which were followed by those of public buildings, palaces and forts. Muslim architecture achieved its international character due to the fact that it was developed in different countries of the Muslim Empire, such as Arabia, Mesopotamia, Syria, Iran, North Africa, Spain and even Central Asia. Moreover, in any undertaking of a great architectural work, artists, engineers and mistries of all countries, whether Muslim or non-Muslim, were employed. The dominating features of all these architectural works were, however, the ideals of Islamic religion and ethics.

The drawings of flowers and other lines of extreme delicacy have been developed by Muslim artists, but they have never been encouraged to take up sculpture. Painting was however cultivated in Iran, Turkey and Central Asia. The Moghuls, though savage in many respects, were great lovers of art and they developed a new school of art. The Mongolian school of art had great influence upon Iranic paintings, although with the establishment of the independence of Iran, it recovered its own style.

Music was encouraged and patronised by the Khalifs and the noblemen and received its highest expression during the rule of Harun-al-Rashid. There were several schools of music at Baghdad, Cairo, Damascus, Seville, Granada and other great cities of the Islamic empire, though the best musicians were to be found in Baghdad and a few master-singers also remained in Iran. During the Moghul rule, the Arabic music came under the influence of the Mongolian school, but recently it has come under European influence. Arabic music had great influence upon Hindu music, and the Arabic, Iranian and Hindu styles of music were blended together during the Moghul period and Akbar himself is reputed to have helped in harmonising about 200 musical notes.

Among the other works of art of Muslim civilisation, mention may be made of the

following :—(1) Calligraphy, which was developed under the patronage of Muslim rulers in the different parts of the Empire; (2) invention of paper in 1106 A.D.; (3) introduction and manufacture of swords, leathers, knives, silk and glasses of high quality; (4) the first use of gun-powder in the siege of Mecca in 690 A.D. and also of the mariner's compass by the Arab seamen, although both of them were discovered by the Chinese long before; and (5) advanced system of irrigation and agriculture.

Muslim civilisation has also made great contribution to literature, which was developed in several languages in different parts of the Muslim Empire, specially in Arabia, Iran and Turkey. The Arabic literature itself may be divided into three periods :—(1) The first period began with the rise of Islam up to the death of the fourth Khalif. The Quran itself is a unique piece of literature. It was followed by other writings, all of which confined themselves to the simple desert life; (2) the second period was dominated by Islamic culture proper and was developed under the patronage of the Khalifs of Baghdad, Cairo and Granada. The " Golden Age " of Arabic literature was achieved at Baghdad under the patronage of Harun-al-Rashid; and (3) the modern period in Arabic culture began with the invasion of Egypt by Napoleon, since

which Arabic literature has come under European influence. A special creation of Arabic literature was light poetry, which had great influence in Italy, Sicily and Southern France.

Besides Arabic, the Iranian language occupies a great place in Muslim civilisation. Some of its sacred books are almost as old as the Vedas. But after the conquest of the country by the Arabs and the rise of the Muslim rule, Arabic became the literary language of Iran. By the end of the 13th century, Iran became independent and restored its own language, though written in Arabic script. It soon developed into a very rich language and became the *lingua franca* of all Muslim countries in the East. It was also the court language of India under Muslim rule.

Social Systems

The social systems of Islam vary widely due to the fact that they cover a number of races and cultures. Although Islam brought about common ideals in social organisation in some respects, many old customs and institutions had still remained in most Islamic countries along with Muslim ideals and institutions. Moreover, social evolution and specially Western civilisation have also had great effect upon various Muslim States.

Among the early Arabs there were four

kinds of marriages, such as (1) between close relations; (2) between strangers; (3) with captive women, who were often distributed among the captors; many princesses and ladies of noble descent, who were captured in the conquest of Syria, Egypt, Iran and India, were married to Arab generals and Khalifs; and (4) slave girls, noted for beauty, were sold in the open market by slave dealers. The majority of the Abbaside Khalifs were the children of such slave girls. Marriage between cousins, both paternal and maternal, is permitted by Islam. The chief function of marriage, according to Muslim law, is the ceremony of *Nikah*, which is a contract between man and woman before two witnesses and with the fixation of the amount of dowry. The ceremony is performed before the invited guests and the parents and relatives of the bride and bridegroom, by the *quazi*, who recites a few passages of the Quran and ends with blessings for both husband and wife.

Islam fixes the number of wives whom a man can marry at four, but does not set a limit to the number of concubines, as the number of them may vary, as in the case of women taken captive and of the slave women purchased. The number of women in the harem depended upon a man's wealth and the number of women presented to him by subjects and subordinates. All the children are considered equal in the eye of the father

whether they are born of married women or of concubines.

The purdah or seclusion of women is pre-eminently a Muslim custom. The origin of seclusion is often traced to the Quran in which women were asked to throw the head coverings in the front rather than in the back. Women still could mix with men, but after the fall of Baghdad and the rise of the Moghuls, the purdah system became rigid. According to the Islamic doctrine, a man may see the face and hands of the girl whom he intends to marry, but very few take advantage of this rule.

In the pre-Islamic days, polyandry was permitted by the Arabs. Islam abolished these and similar customs and strengthened the position of woman in several ways :—(1) by making her the mistress of her own property; (2) by the right to divorce her husband for insanity, leprosy, impotency, non-payment of dowry, and change of religion; (3) by the right to remarry after divorce; (4) by freedom to study and acquire knowledge and to hold public offices; and (5) by the right to contract marriage for a limited period, which practices are still to be found among certain sects.

(3) Cultural Contribution

Since the 12th century, India has been in close contact with Muslim civilisation. The

Muhammadans came into India as invaders and conquerors, established their own government and administration and directly and indirectly influenced the civilisation of the whole country. Muslim invasion in India began in 911 A.D. From 1009 on Sultan Muhammed of Ghazni raided India 17 times. In 1186 Muhammed Ghori invaded India, and after several years' incessant wars, defeated Raja Prithviraj of Ajmer in 1192 and captured the city of Delhi and established Muslim rule in India. Muslim rule in India falls into two periods, namely, (1) Afghan rule, and (2) Moghul rule.

The Afghan period lasted for about 300 years. Afghan rulers were mostly adventurers and autocratic military leaders. Their civil government was scarcely different from military. The people were oppressed, the rent was as high as 50 per cent. of the produce during the rule of Alauddin. The massacre of "infidels" and the destruction of temples were common features of the period. There was scarcely any organised work for social advancement, although individual rulers often encouraged the development of art and literature.

The second period of Muslim rule in India began with the Moghul rule, which was founded by Babar in 1526 and which lasted over 200 years. The Moghul period was one of the greatest in the history of India.

Most of the Moghul rulers were Hinduised and were born of Hindu princesses, and developed a broad and sympathetic attitude towards the Hindus. Akbar, the greatest of the Moghul Emperors of India, brought practically the whole of India under his control. He abolished taxes against the Hindus and opened all the offices of responsibility to Hindus and Muslim alike, made some of the Hindus his high army officers and married Hindu princesses. His reign brought prosperity and contentment among the people.

Principal Defects

From the foregoing, it is evident that from the chaos and confusion of the Afghan period, there developed a good government under the Moghul period, specially under the Emperor Akbar. In spite of many benefits to India, as will be discussed in the next section, there have been some essential defects of Muslim rule, specially during the Afghan period.

The first defect of the Afghan rule was wanton zeal for destruction of temples and statues. They often took it for granted that they were permitted by their religion to torture infidels and to destroy idols; some of them often went to any limit, such as rapine, destruction and massacre. Bigotry and intolerance were also common to most of them. The very success in their invasion

made some of the Muslim rulers very intolerant. Alauddin used to say, for instance, that the Hindus would never become submissive and obedient until they were reduced to poverty.

Racial and religious discrimination was still another defect of Muslim rule during the Afghan period. High offices were given to Muslim immigrants from Central Asia and Iran and only subordinate positions were given to Hindu converts and Hindus. There was also a special tax called *jizyat* which was imposed on the Hindus for exemption from military service. It was not until Akbar became the Emperor that real impartiality in making appointments was established. Jizyat was however re-imposed by Aurangzeb, which caused a good deal of discontent among the Hindus.

Polygamy is not unknown to the Hindus, but its scope is very much restricted, as discussed before. But polygamy is specially a Muslim institution and the Quran itself permits a man to take even four legal wives. The purdah system is another social institution, practically of Muslim origin. Although some women of royal and noble families do not easily expose themselves to public gaze, Hindu women are practically free in their movements even today in those provinces where there is no great Muslim influence. But the purdah system has been introduced into

India by Muslim civilisation and some of the Hindus who came under Muslim influence during the Muslim rule adopted the purdah system.

SOCIAL BENEFITS

In spite of these defects, Muslim civilisation, specially Muslim rule in India, has contributed a number of benefits. As a synthesis of a variety of cultural traits of different peoples, Muslim civilisation is extremely rich. They have brought to India not only those cultural traits, which they have achieved themselves but also those which they have acquired from other cultures. Moreover, while in India, which they made their home, specially during the Moghul period, they have also developed their cultural traits in India itself. The contribution of Muslim civilisation to India may be summarised under the following headings :—(1) Government and administration; (2) national unity; (3) art and architecture; and (4) cultural revival.

The first contribution of Muslim rule was strong government and administration for all India. Although the art of government was well developed under the Maurya and the Gupta Emperors, the constant invasions of India with plunder, massacre, and rapine, developed a good deal of chaos and confusion throughout the country, which continued

practically all through the Afghan rule. But with the establishment of Moghul rule, a strong Central Government was established. The introduction of gun-powder and the formation of artillery and the improvement of cavalry strengthened the army and helped in the maintenance of internal and external defence. The Central Government was divided into *Subahs* (provinces), *sarkars, parganas* and *dasturs.* The revenue system, though based on the old and indigenous system, was reorganised on the Iranian and Saracenic models and under the supervision of the great finance minister Raja Todar Mull during the reign of Emperor Akbar.

National unity was a great contribution of the Moghul rule to India. Moghul Emperors made India their home, and restored peace and order, which paved the way for the rise of the spirit of unity in the country. There were several other factors which contributed to their unity, such as (1) uniform administration in all provinces, with the possibility of transferring the Governors and other officers from one province to another; (2) introduction of Persian as a court language all over the country and uniform methods of keeping records and the use of the same vocabulary and terminology in all the provinces; and (3) uniformity in dress, manners, food, even amusements and luxuries all over the country, specially in the towns.

Another contribution of Muslim rule was a revival of the old and the rise of the new art and literature. Hindu art was perfected during the Gupta period, but Chinese art had great influence on the later Hindu art. As Chinese influence declined, there developed Indo-Saracen art during the Moghul period, which still holds good :—First, the Rajput school of painting was perfected in the Moghul Court and artistic work took a definite style under the influence of the Indo-Saracen art. Secondly, the fine arts, such as dancing and music, have undergone profound changes. Thirdly, there was a revival of Indian architecture under the Indo-Saracen influence, the best expression of which was the Taj Mahal, in which the best Hindu and Muslim arts were combined together. Fourthly, the Moghul Emperors have introduced many industrial arts and encouraged the growth of others, such as shawl-weaving and carpet-making. Finally, there grew up a new language called Hindustani, which was the *lingua-franca* of a great part of India before the introduction of English.

CHAPTER III

WESTERN CIVILISATION

The most virile, dynamic and progressive civilisation in modern times is that of the West. It has not only spread over America, Australia and Africa, but has also great influence over Eastern civilisations. Of the older countries, no one is more closely associated with Western civilisation than India. India has not only come in contact with Western civilisation, but most of her modern institutions such as government, jurisprudence, industry and education, have been introduced and established by the British on Western models.

(1) Historical Development

Western civilisation has a long history. It has developed through the fusion of many cultural traits for over the last 2,500 years and some of its cultural ideals have come down even from a more distant past. From the historical point of view, Western civilisation may be divided into 4 periods, namely :—(1) The ancient; (2) the medieval; (3) the modern; and (4) the contemporary.

THE ANCIENT PERIOD

Western civilisation was, in the earliest stage of its development, a continuation of Eastern civilisations, specially of those which developed in the Near East, such as Persia, Babylonia, Chaldea, Assyria, Judea and Egypt. The origin of Western civilisation may directly be traced to Hebrew culture, from which it drew most of the spiritual and ethical values of life. Christianity, which is an integral part of Western civilisation, has been derived from the old Hebrew religion and modified by Greek philosophy and ethics.

The foundation of Western civilisation was, however, laid by the Greeks, who arrived in their present country between 2000 and 1500 B.C. and founded village communities in different parts of the country. These communities ultimately grew into independent small States and some of them developed democratic governments, though with restricted citizenship, and achieved a high degree of culture in art, architecture, sculpture, literature, philosophy, jurisprudence and government.

Greek civilisation was, however, an essentially class achievement. It was restricted to an aristocracy of birth, wealth and education, which included not more than 1/5 of the population in Athens and 1/8 in Sparta. The people were roughly divided into three classes,

namely, (1) *citizens* forming the aristocracy, (2) *subjects* or middle classes, and (3) *slaves* including serfs. All the rights and privileges were preserved to the citizens or aristocrats, who had full opportunities of education and enjoyment, while the peasants and slaves forming the majority of the population lived in misery and degradation. The revolt of the masses against the aristocracy, the lack of unity among different States and the degeneration of the higher classes through the enjoyment of special privileges were among the ultimate causes of its downfall.

Another great contribution to Western civilisation was made by Roman culture or the social, political and economic systems as well as the values, ideals and aims of life among the Romans. Rome was founded by the three federated tribes of ancient families or *patricians,* who formed the aristocracy of birth, wealth and power, as distinguished from the *plebeians* or new-comers including landholders, craftsmen and labourers who had no political rights. About 500 B.C. the Roman Government changed from the monarchical to the republican form and about the first century A.D. the Republic was replaced by the Empire, which lasted for about 5 centuries more. From the very beginning, the people struggled for the rights and privileges enjoyed exclusively by the aristocracy. During the early days, the

King was elected from the *patricians*, but there was also the popular assembly of the landholders, though the Senate was composed only of the heads of the *patrician* families. During the Republic, the people gained powers in the Government and some of the *plebeians* found their way into a new nobility and obtained the consulship and other high offices. During the Empire, Rome became the Empire State and the whole Empire was governed from Rome as a single system. Although there were municipal governments in the cities of all the provinces of the Empire, these provinces themselves were integrated into one political system; and Roman language, art, architecture and other institutions were established in all parts of the Empire.

The decline of the Roman Empire began with the transfer of the Roman capital to Constantinople by the Emperor Constantine and it practically ceased to exist by the end of the 5th century. The downfall of Rome was brought about by both internal decay and external aggression. As the Roman Empire expanded, wealth and luxury brought about indolence among the leading classes, industry was left to the slaves, and owing to constant divorce, the family, which was once built on the patriarchal system, degenerated. Political and industrial degeneration was followed by moral and spiritual corruption. The second important factor in the breakdown of

the Roman Empire was foreign invasion, specially the aggression of the Teutonic races which began to move West and South in the earlier centuries of the Christian era. They were a rough and barbarous people, but possessed vigour and virility, independent spirit and enterprise, and an extraordinary capacity for learning the arts and crafts of civilisation

The Medieval Period

The second period of Western civilisation began with the rise of the Holy Roman Empire or the Catholic Church in the 5th century. It began to grow about the time when Rome began to develop into an Empire, but grew in strength, prestige and self-confidence only when Constantine made it a State religion. When the Roman Empire broke down, the Catholic Church took its place and grew into a great political institution and spiritual force practically all over Europe, maintaining its position for about 1000 years.

The first three centuries of the middle ages were devoted to the establishment of the ecclesiastical and civic systems. The Christian religion believed in the fatherhood of God and the brotherhood of men. It dignified labour, preached against slavery, taught righteousness and justice, made marriage a divine institution and introduced a pure moral code in the home. From a religion, the

Church gradually became a political organisation. After the fall of the Roman Empire, the Church began to accumulate wealth in both landed property and church edifices. There developed a strong hierarchy which completely dominated the laity and invaded the temporal power in the apprehension and punishment of crime. The Church even set its authority above kings and princes in the management of temporal affairs and finally grew into absolute authority over the thought and action of the people and assumed the attitude of infallibility in regard to matters of right and wrong.

Another important institution which developed during the middle ages was the feudal system, which originated from the practice among the German people of personal allegiance to the military chief in return for protection against aggression. The breakdown of the Roman Empire and the consequent insecurity of the people offered a favourable ground for its growth. It was fully developed in the 11th century, and began to disappear in the 17th century, although its relics are still to be found in modern times.

The basis of the feudal system, specially as it developed in the later stages, was landholding. Land was granted by the lord or king to his immediate subordinate, who in turn did the same until the lowest stratum

was reached. The society was divided into several classes such as freemen, vassals, serfs and slaves. Feudalism elevated the position of the wife of the lord and her associates to a higher plane of prestige and encouraged the development of individuality, specially among those who were in charge of defence against outside aggression, but it developed great inequalities among the people. Feudalism served as a connecting link between ancient imperialism and modern monarchism. The rise of mercantilism and the movement for the concentration of national power in one single authority raised the authority of the King in the 13th century.

During the Middle Ages, Western civilisation was also greatly influenced by the Arabian conquest of Spain early in the 8th century. The Arabs not only brought their culture to Western Europe but also what was borrowed from other countries, specially from the Orient, and made Spain an important centre of learning. Another great outside event in the history of Western civilisation was the Crusade, which was ostensively undertaken by the European nations to rescue Palestine, the oppressed Christians and the Holy Sepulchre from the domination of the Turks in the 11th century. The Crusade continued for about two centuries and most of the European countries were inspired

by the religious sentiment and sympathy for their co-religionists. But the desire for a change from the monotonous life of Europe and for personal glory were also among the main causes of the Crusade. It brought many European nations in close contact with the East, which had great influence upon the awakening of a new life in Europe.

The Modern Period

The modern period in Western civilisation began with the Renaissance or the rebirth of classical culture, mostly Greek, as well as of the growing knowledge about men and nature. This movement is also called Humanism, as the revival of the masterpieces of Greek and Latin literature was regarded to be the best humanising agent and also because they predominantly dealt with human affairs as contrasted with the supernatural speculations in the Middle Ages. It began in Italy with Florence as the centre of art and literature. Dante was its forerunner and was followed by a number of poets, writers and artists including Machiavelli, the author of *The Prince,* and Michael Angelo, the world-famous artist. The great achievements of the Italian Renaissance were, however, in art, architecture and sculpture. The Renaissance movement had more or less similar influence over the other countries of Western Europe.

The Renaissance was soon followed by the Reformation or the Protestant movement in the 16th century, giving rise to various protestant churches and breaking down the hegemony of the Catholic Church. It was in fact a revolt against the absolute authority of the Pope, who had usurped the ecclesiastical power, assumed infallibility and turned the Church into political machinery. The fundamental cause of the Reformation was the revival of learning which freed the mind from the dogmatic philosophy of scholasticism on the one hand and gave rise to the principle of individuality among the people on the other. There were, however, several immediate causes which contributed to its origin and growth, such as profligacy of the clergy, corrupt practices of the Church, such as the sale of indulgences, and above all, the spread of Biblical knowledge through the art of printing. The movement was a sustained and continuous one for several centuries and included among its leaders many great personalities, such as Wyclif in England, Calvin in Geneva and specially Luther in Germany. The Reformation movement spread over most of the Western countries; and although suppressed in Italy and crushed through the Inquisition in Spain, it succeeded in establishing itself in Germany, Norway, Sweden and Denmark, England, Scotland,

Holland and even partly in France. The Reformation brought about several far-reaching results, such as (1) the breakdown of the Papacy, which had reduced the European population to thraldom for several centuries; (2) the development of political liberty which was the basis of political reform in England and France, and (3) the advancement of learning through the freedom of thinking which helped also in the growth of spiritual experience and material prosperity resulting from various discoveries and inventions.

Another landmark in the development of democratic institutions was the American War of Independence. The first American colonists were strongly individualistic and left their country for the sake of conscience and freedom of worship. The attempts by the English King to tax them, though they were not represented in Parliament, made them revolt and declare their independence, asserting that there could be no taxation without representation and " that all men are created equal; that they are endowed by their Creator with certain inalienable rights," and " that for securing these rights, governments are instituted among men deriving just powers from the consent of the governed." Certain anomalies being still unspecified a further declaration was made of

"government of the people, for the people and by the people." On these principles of individual right and representative government has been based the Federal Republic of the United States of America.

The greatest event of the modern period was, however, the French Revolution, which, though preceded by constitutional reforms in England and America, was a turning point in human history. France was completely Romanised at an early period and was the leader of European civilisation as late as the 17th century and contributed much to art, letters and philosophy. But the autocratic power of the earlier French kings culminated in the reign of Louis XIV, who identified himself with the State, ("L ' Etat c'est moi"). There were wanting both liberty and justice. The nobility was granted exclusive rights and privileges, such as important positions in the Church and the State, exemption from taxation, and exemption even from the responsibilities for crime. The Church was strong, powerful, rich and aristocratic, but was allied with the State and opposed freedom of thought and opinion. The people or the Third Estate, consisting of the bourgeoisie, artisans and peasants were most miserable, suffering from rack-renting, excessive taxation and lack of facilities for moral and intellectual life. It was against these

conditions that the French people revolted. Amongst the pioneers of the Revolution were Voltaire writing against social evils, Montesquieu analysing the causes of the evils, and Rousseau advocating the government of the people on the principles of natural right and universal suffrage. The Revolution itself was destructive, as it beheaded the King, crushed the Government, demolished the Church, and brought in "the reign of terror," and finally accepted Napoleon as Emperor; but it laid the foundation of modern democracy.

Another outstanding feature of the modern period is the Industrial Revolution, which began by 1760 and took its final shape by 1830. Like any other social institution, industry has passed through many stages in the process of its evolution, such as fishing, hunting, pasturage, agriculture and handicraft. Although implements or even machinery were not unknown to industry before, there took place several discoveries and inventions by the end of the 18th century, such as spinning-jenny, spinning-mule, power-loom, steam engine, railway and steamship, which revolutionised the whole productive process and means of transport, and introduced machine-power production and large-scale industry and gave rise to modern industrial towns, wage-systems and wage-workers, with their far-reaching

effects upon social and political organisations.

The Contemporary Period

The contemporary period of Western civilisation may be said to have begun with the year 1814 when the Napoleonic war came to an end. The popular government introduced by the Revolution in France was, however, replaced by the Directorate, the Consulate and the Monarchy, and was re-established only by the Third Republic in the seventies. The institution through which these democratic principles were given effect to was the British parliamentary system, which was modified by France to suit the continental conditions, and which forms the basis of the Governments of most of the Western European countries.

The democracies of Switzerland, Holland and the United States have greatly influenced the political development of most of the countries. The franchise has been enlarged by the Reform Acts of 1832 and 1867 in England and women have also recently been enfranchised in several countries, such as Great Britain, the United States, Soviet Russia and Finland. Instead of pure democracy, which is not possible in large countries, there is the representative government in most of the republics and constitutional

monarchies. Moreover, freedom of speech, creed and association have also been achieved.

Since the war of 1914-18, there have grown up autocratic and dictatorial governments in several countries, such as Italy, Germany and Russia. The government in these countries has been based on the class rather than on the individual as in democratic countries, and the absolute authority of the State has also been established over the people including both the individuals and the groups, in almost all domains of their social activities. Freedom of speech and thought has been suppressed under heavy penalties. There are, however, some fundamental differences among these countries both in political doctrine and practical government.

Fascism, founded in 1919, is based upon the principle that group representation provides a better basis of government than individual representation as in parliamentary countries. The whole population, organised on the functional basis, is subordinate to the political State, which is the supreme authority for co-ordination and control of all functional classes. But the nation stands above everything else and the existing rights and privileges of the social classes are faithfully preserved. Nazism, founded in 1922,

attempts to secure every form of social organisation which might influence public opinion, under the leadership of a dominant party. Its social policy is to preserve all privileges and incomes of the middle classes against large-scale capitalism. It is strongly nationalistic and aggressive. Moreover, it is based on the conception of racial purity, according to which the Germans as Aryans belong to the highest category. Communism or Bolshevism, founded in Russia in 1917, is based on the dictatorship of the proletariat in the State until all other classes cease to exist or are absorbed in the proletariat class. Soviet Russia, as the Bolshevist Russia is called, is as yet only a socialistic Republic, forerunner of the Communistic Republic, which is the ultimate goal.

Communism differs from both Fascism and Nazism inasmuch as it aims at the abolition of all class distinctions and the establishment of economic equality among the people. The communistic dictatorship is only temporary in character, while both Fascism and Nazism are based on permanent dictatorship to preserve the class privileges and interests as they exist in the modern society. Moreover, both Fascism and Nazism are extreme racists and militant nationalists, while communism aims at universalism and internationalism as well as at perfect equality

among the peoples, irrespective of race, creed and colour.

(2) MAIN CULTURAL TRAITS

From the above survey, it is evident that the main cultural traits of the West have been derived from a variety of sources. As a dynamic and progressive movement, Western civilisation has contributed a number of social values to humanity, but it has also developed some defects. The main cultural traits may, therefore, be classified under such headings, as science and philosophy, religion and ethics, government and law, modern industrialism, art and literature, social progress, and outstanding defects.

SCIENCE AND PHILOSOPHY

The greatest achievements of Western civilisation are science and philosophy, both of which were founded by the Greeks. The Greeks were the first in Europe to study the laws of nature, but the cultivation of science was practically forgotten during the Dark Ages, and it was not until the 13th century that Roger Bacon took up again the study of natural sciences. Francis Bacon classified human knowledge in the 16th century and was followed by Descartes, who established scientific methodology in the 17th century and the foundation of science was laid.

Galileo and Newton and many others have made physical science one of the greatest achievements of the human mind. Great advance has been made in chemistry. Some of the chemical elements had long been known to different peoples, but the real progress in chemical science has been achieved during the past two centuries. Similar progress has been made in other pure and applied sciences such as geology, physiology and medicine.

Scientific progress has been accompanied by discovery and invention. Although never absent in the early history of mankind, science has had special opportunity for development since the 16th century and scientific research has become the social policy of all advanced countries. The number of discoveries in the 19th century was almost twice as many as that in the previous centuries. Although alphabetic writing, Arabic or Hindu numerals, the mariner's compass, the printing art, the telescope and microscope, and barometer and thermometer were important achievements in the earlier centuries, the 19th century and the first quarter of the 20th century can claim a large numbers of discoveries, such as :—(1) railway, steam-navigation, automible and aeroplane; (2) telegraph, telephone, phonograph and radiograph; (3) spectrum analysis,

Rontgen rays, and photography; (4) Anaesthetic and antiseptic surgery; (5) friction-matches, gas-lighting, electric-lighting and electric-power. These mechanical inventions have added not only to technical development, but also to the improvement of health, comfort, and leisure, thus facilitating the moral and intellectual development of the masses.[1]

Philosophy was highly cultivated by the Greeks, who founded different schools of thought. Moral science made its beginnings with Socrates, who was followed by Plato, Aristotle and other Greek philosophers. In recent years philosophy has been greatly enriched by Spinoza, Kant, Hegel and many others. Bergson, James, Dewey, Alexander and Russell have contributed much to contemporary thought. Biology and psychology have made equally great progress. One of the greatest discoveries in the scientific world is Darwin's theory of evolution, which gave a new direction not only to natural and social sciences but also to all social thinking. Psychology, some elements of which had long been known during the ancient and medieval periods, has been fully developed during the past two centuries and supplemented by social psychology and the Freudian theory. The progress

(1) Blackmar, F. W., *History of Human Society*, London, 1926, p. 471.

of social sciences, some of which were developed by the Greeks, is also remarkable. They have been joined by Hobbes, Locke, Hume, Montesquieu, Rousseau and others to develop political science. Sociology has been made a positive science by Comte and Spencer, and political economy by Adam Smith and Karl Marx.

Religion and Ethics

Reference has already been made to the rise of religious and ethical values in Europe from the Hebrew culture as modified by Greek philosophy and ethics. Under the Catholic Church, these simple religious and ethical tenets were codified and disseminated throughout Europe. The Catholic Church or the Holy Roman Empire helped in the development of universalism by breaking down frontiers and in the standardisation of thoughts and practices throughout Christendom. But these achievements were accompanied by great evils, such as orthodoxy, authority and tradition; which hindered cultural progress and interfered with personal liberty and free thinking. The Renaissance and Reformation movements broke down the authority of the Church and freed the mind from traditional dogma and superstition and awakened individual conscience, which is the central point in modern religion and ethics.

The rise of individual conscience under the influence of the Reformation movement paved the way to the growth of individuality. The protest against the authoritative Church prepared the way to the protest against autocratic Government. The same dissenters, for instance, who, for the freedom of conscience and worship, migrated to the new world, protested against the arbitrary power of the English King and started the American War of Independence. Individual conscience has been helpful to the achievement of religious and political liberty and the development of individuality.

The gradual development of religious toleration is still another achievement of Western civilisation in modern times. India set an example in religious toleration in pre-Christian times to the rest of the world. The Reformation movement and the establishment of the Protestant Church was followed by violent antagonism between the Catholics and the Protestants as indicated by the Inquisition in Spain and other countries as well as by the exclusion by the British Government of the Non-conformists to the established Church from a number of political privileges. Although some of these laws are still in existence, there has grown up a spirit of toleration between the two religious groups. Another example of the rising spirit of

toleration is the separation of the State from the Church so that all citizens may enjoy the rights and privileges of the State irrespective of their religious creeds.

Government and Law

Government and law, although originated by the Greeks, were highly developed by the Romans, who built up the greatest Empire State and brought different racial elements and cultural traits into one political organisation and developed an elaborate system of law and administration. Roman law and administration, as modified by the canon and feudal laws, formed the foundation of the legal and administrative systems of most of the Western nations, although they have been adjusted to and supplemented by local conditions and practices. Western law and administration have achieved a high degree of excellence through the experiences of the living and progressive nations.

The central figure in the modern society is the individual. As noted before, civic liberty and secular knowledge, though limited in scope, were first developed in Greece and Rome. In modern times, the growth of of individuality, specially among the masses, is one of the greatest achievements of Western civilisation, and has been brought about by a number of forces, such as :—(1)

the emancipation of the mind from the theology and scholasticism of the Catholic Church by the Renaissance; (2) the awakening of conscience and personal conviction as taught by the Reformation; (3) the inalienable right of the individual as taught by the American War of Independence; (4) the ideals of liberty, equality and fraternity as proclaimed by the French Revolution; (5) free compulsory education; (6) universal adult suffrage, and (7) the freedom of speech, thought and association, in most of the democratic countries. Individuality in spite of its temporary decline under dictatorship in some countries is the backbone of all modern democratic institutions.

The basic principle of modern government is democracy. Democratic Government was first tried in the City States of Greece, where were also developed several political institutions, such as assembly, senate, judiciary and constitution. The Romans also founded democratic institutions during the period of the Republic and helped in the development and elaboration of several political institutions of the Greeks. Modern democracy has, however, grown from the political experiences of several Western European countries and North America, such as the British Parliament and constitution, State and Federal Governments of the United

States and specially the French Revolution. The contributions of several smaller States such as Switzerland, Holland, Belgium, and the Scandinavian countries to the growth of democracy are also very great. Equal suffrage for men and women has added to the democratic spirit of Western civilisation. Moreover, the referendum and recall have also been introduced in certain States to keep control over the elected representatives. Popular control is the essence of modern democracy.

Modern Industrialism

Another achievement of Western civilisation is modern industrialism, which has resulted from the Industrial Revolution in England in the last quarter of the 18th century. There were several forces which brought about industrialism, such as (1) the Crusade, which not only helped the growth of unity among European nations, the breakdown of the feudal system and the rise of national government, but has also brought European nations into close contact with Asiatic countries and opened trade opportunities; (2) the rising spirit of "Wanderlust" or travel among Western European countries, which helped them in the discovery of new lands, opened marketing opportunities, and encouraged commercial enterprise; and (3)

the discoveries and inventions which took place in England in the second half of the 18th century, and which together with coal and iron and transport facilities, gave rise to the rapid growth of power industry.

Industrialism has made much further progress in recent years. Industrial organisation has been undergoing rapid transformation, power machinery has become more efficient and complex, organisation of personnel more scientific, market wider and more international, capital better organised in corporation, trust and cartel, and workers more self-conscious and better unionised. Moreover, minimum wage and social insurance have been introduced, child and woman labour brought under State regulation, safety and sanitation improved and hours of work reduced. The productive power of industry has highly increased, although no way has yet been found for better distribution of national dividend, and unemployment has become the greatest economic problem of today.

Industrialism has not only relieved the people from toil and druggery and thus given them more leisure for the cultivation of art and literature, but has also divided the whole productive population into two distinct and opposing classes, such as employers and workers. The concentration of workers

in urban areas and their close contact with their fellow workers as well as with social and political leaders has given rise to class-consciousness, class-solidarity and concerted action among the working classes. Thus the common man, who had no place in the earlier social organisation, has appeared in modern society demanding the right to exercise his civic liberty and enjoy his social privilege and to undertake the duties and responsibilities of the modern State.

Art and Literature

Among the great achievements of Western civilisation must be mentioned art and literature, both of which were not only founded but also highly developed by the Greeks. The Romans also made considerable contributions to art and literature. After the downfall of the Roman Empire and during the Dark Ages, both art and literature declined in Europe, until they were revived by the Renaissance movement in the 13th century. Since then great contributions have been made to art and literature by both Europe and America.

Both the Greeks and the Romans have left several masterpieces of literature to humanity. Greek and Latin are among the greatest classics of the world. Greek language was highly developed as expressed in litera-

ture and philosophy. Latin language and literature were universally studied in Europe during the Middle Ages as well as in the early part of the modern period. Latin has given rise to the modern Romance languages, such as Italian, French, Spanish, and Portuguese. The Renaissance movement brought a new life to European literature and the great achievements in philosophy and science also enriched the modern literature of Europe and America. Most of the great nations, such as Italy, France, Germany, England, Russia and America have made great contributions to the different branches of Western literature such as essays, dramas, lyrics, epics and romance. Shapespeare, Goethe and Tolstoy are among the greatest literary geniuses of the world.

Unlike Indian art, which is mostly expressive, European art is largely representative and creative. It aims at the making of landscape, human form or other natural objects more dignified, noble and beautiful, adding joy of life to a considerable number of the population. The best artistic achievements of the West may be classified under such headings as the following :— (1) Sculpture achieved, perhaps, the best expression in ancient Greece and renascent Italy; Venus still stands as one of the greatest achievements of feminine beauty and Michael

Angelo added also a number of masterpieces to the art of sculpture; (2) the highest expression of beauty in painting was achieved by the Italians at Florence under the influence of the Renaissance movement, as shown by Raphael's Madonna which is one of the greatest pieces of painting the world has ever seen. A number of nations such as Holland, France, Spain and England have made great contributions to modern paintings; (3) another great achievement of Western art is architecture, which was very highly developed by the Greeks and also cultivated by the Romans. The three distinct styles of architecture, such as the Byzantine, the Gothic and the Romanesque, though based on the Greek model, were highly developed in Rome. The best development of architecture was, however, in Italy during the Renaissance movement and Michael Angelo was as great in architecture as in sculpture. Italy was followed by other European nations in the development of renascent architecture. Most of the European countries have developed a variety of styles in architecture as indicated by their churches, palaces, parliaments, city halls and other public and private buildings; and (4) the last, but not the least achievements of the West are the fine arts such as acting, dancing, singing, and instrumental music. French comedy, Russian ballet,

Italian opera and German symphony are well-known all over the world.

SOCIAL PROGRESS

One of the greatest contributions of the West to humanity is the conception of social progress. Of the great discoveries and inventions of the West in recent years, the most significant are the theories of biological evolution through natural selection and of social evolution through economic incentive. Both these theories, as perfected and modified in recent years, have had far-reaching effects upon society, the one showing the origin of man and his nature, on which all the social sciences have recently been based and the other giving rise to scientific socialism and bringing common man to the forefront of the social organisation. The most important effect of evolutionary theories is, however, the rise of the concept of social progress, which distinguishes modern from ancient society most.

Some concept of social progress was consciously or unconsciously present in the minds of philanthropists, reformers and idealists. But it was not until the development of evolutionary theories, that the idea of social progress was fully realised by the people. Instead of looking backward for

inspiration and guidance, social progress looks forward and organises its practical programme in accordance with an ideal which can be realised. The very idea that the progress of the human race has not been definitely fixed by some destiny, has brought a new hope and a new light to social activities.

The main object of rational activities of modern society is the moral and material welfare of the people, specially of the masses. A progressive society constantly applies science and technology as well as discovery and invention to the reconstruction of its institutions and attitudes. While scientific principles had never been completely separated from social development in the past, there was no time in the history of mankind when they were so consciously and deliberately applied to the realisation of social ends. In fact, instead of tradition and custom, science and technology are increasingly forming the foundation of modern society. Moreover, the aims and ideals of society are being popularised and the achievements of moral, material and intellectual progress are being constantly made available to the largest number of the people. In short, Western civilisation has become more and more scientific, rational, realistic, self-directive, industrial, dynamic and progressive.

Outstanding Defects

However great Western civilisation may be, it is not without some fundamental defects. As noted above, Western civilisation is essentially objective in its outlook. In the struggle for existence, the main concern of the West was to control the external world rather than the inner self. While this helped them to develop a more scientific attitude towards life, it had also deprived them of any deep moral and spiritual insight and experience which could be codified in the form of any great religious and ethical systems. Even Christianity with its high and spiritual ideals has scarcely taken any deep root in European character. The over-emphasis on material achievement and the comparative neglect of moral aspects have developed certain defects, which, though not absent in the East, have appeared in exaggerated form in the West. The outstanding defects of Western civilisation may roughly be summarised under the following headings, namely :—(1) materialism; (2) newer capitalism; (3) economic imperialism; and (4) race prejudice.

The greatest defect of Western civilisation is materialism or the subordination of the moral and spiritual aspects of life to physical and intellectual needs. In contrast to the East, where man subordinated the life here-below to that here-after, the West tends

to look upon success and pleasure as the *summum bonum* of life. The search for material success has undoubtedly developed many notable qualities in the lives of the Western people, but it has also led to the neglect of moral and spiritual values as well as to the exploitation of one class by another. In spite of great increase in national wealth and other forms of cultural heritage, for instance, considerable numbers of people are deprived of the benefit of social achievements in housing, sanitation, comfort, education and recreation.

An important effect of materialism in the West is the rise of newer capitalism, which is mainly concerned with the high technique of production without adequate provision for distribution and consumption. The old capitalism itself helped in the concentration of the ownership of the means of production in a few hands, but the rise of newer capitalism in social organisation, where the institution of private property still holds good, has led to the accumulation of social wealth in a still fewer hands, who have no other incentive for commercial and industrial transactions than the desire for profit. Thus when the world conditions are disturbed and the chances of profit diminish, both capital and labour remain idle, throwing millions of people out of employment and depriving

them of any chance of making a living. The insistence on high profit or the refusal to operate industry except under the conditions of normal profit is inconsistent with the public welfare in this highly industrialised and complicated society. Moreover, restriction on production and destruction of the produce for the control of price and profit in the midst of widespread wants shows not only the basic immorality of the present system of production but also its economic unsoundness.

A third effect of materialism is the rise of economic imperialism or the economic exploitation of one people by another through political control. Some of the Western nations, like their Roman predecessors, are predominantly imperialists; and the so-called expansion of Europe during the 16th, 17th and 18th centuries, was nothing but pursuit of political conquest and economic gain. They have not only occupied the empty or sparsely populated territories for habitation, but have also spread their sway over the historical peoples for domination and exploitation. Like slavery and serfdom, this new imperialism is not only immoral, but economically unsound. It not only suppresses the full productive capacity of the exploited people, but also interferes with the growth of industrial efficiency and industrial enterprise

on the part of the exploiting people, who are liable to rely for their income upon political power rather than industrial efficiency and industrial development. Moreover, it also interferes with the growth of international economy, the essence of which is the production by each country to its best capacity for international exchange.

Finally, perhaps the most palpable defect of Western civilisation is the rise of racialism, which, though not absent in the earlier communities, has been accentuated in modern times. Colour prejudice is very strong among the Anglo-Saxon races as indicated by the policy of "White Australia" and "Asiatic exclusion" and the slogans of "the yellow peril" and "the rising tide of colour." Under the impulse of racialism there has been created a myth of the Nordic or Aryan race as a pure stock and all sorts of means have been adopted to show its superiority. It is forgotten that the supremacy of Western civilisation over that of the East is an achievement of the past two centuries or so and it is restricted mostly to the domain of material progress. Moreover, some of the so-called inferior and persecuted races have contributed more to the progress of the human race than the self-styled superior races and contain even today some of the most celebrated scientists, philosophers and

literary men that the world has ever known. The self-claimed race superiority has recently been expressed in the organisation of a perfect system of persecution, which, in barbarism, brutality and sadism, surpasses anything that had ever existed in human history. Moreover, the descendants of the people, which once stood for individuality in social organisation, have sheepishly followed worse dictators than had ever existed in the world. Racialism not only goes against the fundamental principles of Christianity, but saps the very foundation of social justice, which depends upon mutual respect and appreciation.

(3) Cultural Contribution

The rise of Western culture in India is due largely to the establishment of British rule in India. The British, who are in the vanguard of Western civilisation, have established, during the past two centuries, political, economic and educational institutions all over India, and have also helped in the rise of new social values, ideals and aims among the people and thus laid a solid basis for the foundation of Western culture.

British rule in India may be conveniently divided into three periods, namely :—(1) the Company Rule (1757-1857), (2) the Crown Rule (1858-1919), and (3) the begin-

ning of Home Rule or Self-government (since 1920); roughly covering the periods of expansion, consolidation, and nationalisation respectively. The first period was devoted mostly to the conquest of new territories, in which British interest was the supreme concern; the second period, to the co-ordination of the political and economic interests of the British, in which the welfare of the people of India was also taken into consideration; and the third period began with the association of the people of India with the government of the provinces in 1920 under a system of dyarchy, which was further developed by the Government of India Act of 1935 into provincial autonomy since 1937. The Act of 1935 also provides for the federation of the British Provinces with the Indian States under a Federal Government, the coming into force of which has, however, been postponed owing to war conditions. Moreover, Dominion Status, as modified by the Westminster Statute of 1926, has also been promised, which, if inaugurated, would make India practically independent.

Whatever may be the future of Indo-British relationship, Western culture has not only been introduced by the British into the political, industrial, and educational institutions of modern India, but it has also given rise to new values, ideals and aims as well as

to the Indian Renaissance and social movements. In spite of these benefits, the very foundation of British rule, *i.e.*, the government of one people by another, has led to some inherent defects. The impact of Western civilisation or rather of British rule on India may therefore be considered under two headings, (1) inherent defects, and (2) principal benefits.

INHERENT DEFECTS

The inherent defects of the Indo-British relationship arise from the opposing interests of the rulers and the ruled, specially between those who are different in race and culture and are located thousands of miles apart. From the very beginning, the British had aimed at the trade control of India. Business transactions on the basis of equality and independence were of mutual benefit. But as soon as England conquered India, this relationship turned into one of the conqueror and the conquered. The Indo-British relations have not therefore been an unmixed good and there has arisen a number of evil consequences, which may be summarised under such headings as the political, the economic, and the social.

The outstanding defect of British rule in India is the loss of power on the part of the people in taking initiative and in enter-

prise in national affairs. In spite of the recent constitutional reforms, the final authority still rests with the British and the people have not yet acquired any voice in national defence, public finance and foreign affairs. The complete subjugation of the people has the following consequences : First, liberty, which is valuable in itself and a moral and spiritual force, awakening national life, animating national activities, and leading to the realisation of the national goal, is lacking among the Indian people. Like slavery and serfdom, subjugation demoralises a nation and makes it degenerate. Secondly, the inability of the people to be arbiters of their own destiny, prevents them from attaining some of the highest virtues of national life, such as broader vision, greater capacity and creative statesmanship. Thirdly, the Indian people forming about 1/5th of the human race have no voice in international affairs, although such a right is enjoyed even by some small states with a few million population. Finally, foreign rule or the presence of a third power in the country is the main cause of internal conflict, such as separatism and communalism.

The economic consequences of British rule are in no way better. The outstanding feature of the economic life of India is the extreme poverty of the people, which, although partly due to over-population, has

been brought about principally by the narrow policy adopted by the Government. Some features of this policy are :—First, the adoption of the policy of "*laissez faire*," which threw indigenous arts and crafts into competition with the highly organised industries of the West, led to their decline. Secondly, the lack of encouragement to the development of modern industries in India in the form of protection, subsidy and aid, which were not adopted until the Indian Industrial Commission of 1916-18 and the Fiscal Commission of 1921-22 made specific recommendations. Thirdly, the neglect of agriculture, which, although the most important industry in India and sustains over 3/4 of the population, had scarcely received any attention until 1926, when the Royal Commission on Agriculture in India was appointed and definite recommendations were made for agricultural development. Finally, the manning by foreign experts of all public and semi-public works, such as railways and tramways, electrical and hydro-electrical works, as well as of their construction, management and supervision, thus depriving the people of India of active participation in organisation and management of public utilities and modern industries.

The social consequences of British rule have also been unfavourable, although they

are mostly results of omission rather than of commission. The British could not be vitally interested in the real welfare of the people, who are different in race and culture, and live in a country in which they never think of making their home. They have therefore neglected the most vital interests of India as indicated by the following :—(1) the gross illiteracy of the masses, over 9/10ths of whom cannot read and write, as against no illiteracy in most of the Western countries; (2) the low national vitality, which has reduced the general expectation of life to only about one-half in India as compared with that in most of the Western countries; (3) tardiness in social reform, which, involving legislative measures in many cases, could not be undertaken by the people until there was created a legislative assembly by the Government of India Act of 1919; and (4) racial discrimination, which is noticeable in social, political and industrial fields all over the country. In spite of the fact that the British have lived in India for about two centuries, they have developed neither love nor respect for the Indian people and have kept their social distinctions all throughout their rule.

Principal Benefits

In spite of these defects, which are inherent in the government of one people by

another, British rule has produced a number of good results, the most important of which are modern institutions and new social ideals. The main object of British rule in India, specially under the Company, was the development of foreign trade, to facilitate and perpetuate which they gradually took possession of the country. Once the masters, the British devoted themselves to the consolidation of their political power and economic interests with the help of the legislative, executive and judicial powers, to which was also added education with a view to training the people as Government officials, spreading literacy among the people and controlling public opinion. Modern institutions built by the British in India and new social ideals inspired by Western civilisation may thus be classified under the following headings :—

First, the establishment of peace and order. Peace and order were not unknown during the Hindu and Muslim periods, but after the breakdown of the Moghul Empire and the rise of rival powers, the Central Government declined and lost its hold over the country, Provincial Governors defied the Central Authority, the Marhattas were carrying on civil war, the Persians under Nadir Shah invaded India, and confusion and anarchy reigned all over the country. Even in the beginning of British rule, the country

was infested with organised banditry, and plunder and murder became common in many parts. British rule not only succeeded in rooting out anarchy and banditry, but also in organising administration for the preservation of peace and order almost all over the country.

Secondly, representative government. Although autocratic in the beginning, British rule has gradually developed into a somewhat liberal government under the influence of the growing liberal tendency in England and increasing demand on the part of the Indian people to have representation in their own government. A representatives system has been established both in the Central and Provincial Governments, specially by the Government of India Act of 1935, which raised the number of voters, including both men and women, from 7 millions in 1919 to 35 millions in 1937. The parliamentary system has thus taken deep root in both Central and Provincial Governments.

Thirdly, efficient administration, by which the representative system of government has been strengthened. A good Government depends upon a efficient administrative system as well as upon the honesty, impartiality and sense of duty of the personnel. The administration of India has been entrusted to a body of civil servants,

who are selected from the younger generations on the basis of their moral integrity and intellectual attainments, and are given special training before they can take part in the actual government of the country. There is no doubt that the Civil Service has been up to the present moment rather a privileged and reactionary class and has been also a great hindrance to progressive government. But the development of national policy does not depend on the Civil Service, and recent experience in the provinces under the Congress Ministers has shown that the Civil Service may be adapted to progressive national policy.

Fourthly, progressive jurisprudence. Both Hindu and Muslim laws were efficacious in their days and they are still utilized in solving some of the legal problems concerning Hindu and Muslim communities. But society has evolved rapidly since the codification of Hindu and Muslim laws, and modern life has become much more complicated, showing the necessity of amending the old laws and enacting new ones. The British have not only put new interpretations on Hindu and Muslim laws, but also added a body of new laws in conformity with the growing needs of a progressive people.

Fifthly, the establishment of modern

industrialism. Economic development in modern society requires a large body of statutory laws, by which finance, taxation, banking, jointstock companies, railways, shipping, factories, mining and labour are regulated. The British are the foremost nation in modern industrialism and the laws and regulations enacted by the British after their own model are of great value to the development of modern industrialism in India. Moreover, modern large-scale industry requires finance, organisation, management and supervision, and England, as the home of the Industrial Revolution, has also been helpful to India, inasmuch as the pioneers of modern industry in India have been mostly the British.

Sixthly, functional education. Both the Hindus and the Muslims had highly developed educational systems and built their education centres at different places, which, however, decayed long before the British became the masters of the country. The need of a body of educated Indians for carrying on government and other affairs led the British to build modern schools and colleges and to encourage English education among the younger generations. Although the scope of this education was very much limited in the beginning, it has been gradually enlarged and some of the Indian Universities today

rank high among the world's educational institutions.

Finally, besides the above institutions actually established, English education has opened the vast heritages of Western culture in philosophy, science, literature and art to the Indian people, and recent developments of moral, intellectual and spiritual values, ideals and aims in the country have been largely influenced by Western culture. The first and foremost idealism in modern India is nationalism, the spirit of which is indicated by the fact that about 100,000 Congress men courted imprisonment for the sake of their faith about a decade ago. In spite of the movements of separatism, sectionalism, provincialism and communalism, India is today more of a nation than in any other time in her history. The second important effect of Western contact is the growing spirit of social justice and equality before the law, which, though not lacking before at least in theory, had very little practical value. No country is in greater need of social justice than India, where innumerable castes, sub-castes and outcasts still remain practically outside the influence of the highest Hindu culture. A third effect of the influence of the West on India is the liberation of the mind from the thraldom of traditions and the growth of an objective, rational and scientific attitude

towards life. For ages the Indian mind has been controlled by conservatism, mythology, superstition, prejudice and idiosyncrasy, which brought about cultural inertia, industrial backwardness, social stagnation and political subjugation. It is the contact with Western culture which has freed the mind and awakened and inspired new values, ideals and aims, which are essential for social progress.

PART II

THE NEW CIVILISATION

CHAPTER IV

THE INDIAN RENAISSANCE

The most important factor in the development of Indian civilisation is the Renaissance, or the regeneration of national life, not only in art and literature but also in social, political and economic activities in general. Neither a mere contact nor even a fusion can lay the foundation of a new civilisation. New cultural achievements must be adapted and adjusted to the national institutions, sentiments, thoughts, ideals, and consciousness. Moreover, the aims, aspirations and ideals of the people must be integrated into new cultural traits.

The effect of the Renaissance is manifold :—First, it brings back into life many cultural aspects of the people which, although valuable in themselves, might have been lost through some physical or social causes or through its connection with some obsolete customs, laws or institutions. Secondly, the Renaissance, although it literally signifies bringing back into life something which is old or decayed, is not a mere repetition of the old culture. It is often a new ideal which is built on an old one and the latter is also

adjusted to the new and changing social conditions. Finally, whatever may be its origin, the Renaissance serves a great purpose in social regeneration, as it inspires the newer generations to develop with new vigour the art, science and philosophy of a people and to contribute to the moral and material welfare of society in general.

The immediate background of the Indian Renaissance is the decay and degeneration of Indian art, literature, science and philosophy during the last part of the Moghul rule and the first part of the British rule. The decline and the breakdown of the Moghul Empire were accompanied and followed by foreign invasion and conquest, such as those of Nadir Shah of Persia and Ahmed Shah Durani of Afghanistan, the struggle for supremacy between the Sikhs and the Mohammedans and between the Mohammedans and the Marhattas and also between the Mohammedans and the British. The result was, the moral and material welfare achieved during the relatively peaceful rule of the Moghul Empire for over a century and a half was lost. The country reached the lowest point of moral and political decay. Anarchy and plunder went on all round when the British began their rule after the battle of Plassey in 1757. They were not able to restore order or develop a common policy for the moral and material

development of the country until 1820, when Lord Bentinck became Governor-General.

The establishment of peace and order by the British early in the 19th century was accompanied by several events, of which the most important were the following :—first, the rise in England of several movements such as the abolition of slavery in the British Empire, the return of the Liberal party to power and the provision of social and political equality in the Charter of the East India Company of 1833; secondly, the adoption by the British of a new policy in India such as the spread of English education and the employment of Indians in responsible positions; thirdly, the establishment of Christian missions in Bengal under broad-minded missionaries, the translation of Hindu literature into English and the rise of a class of educated Bengalees, of whom the most distinguished was Rammohun Roy; and finally, the influence of Western culture and specially of the ideals of equality, liberty and fraternity of the French Revolution on the Indian mind. It was the blending of the moral and spiritual forces of the East and of the West which led to the revival of Hindu art and literature as well as to the origin and growth of several social movements, thus bringing into the country a new life and laying down the

foundation of the Indian Renaissance and of a new civilisation.

The founder of the Renaissance movement in modern India was Rammohun Roy, the greatest Indian of the 19th century, who, with his universal sympathy, broad vision and profound study, attempted to make a synthesis of Eastern and Western cultures and to reform the religious thoughts, social institutions, educational systems and political conditions of India. Rammohun was followed by a number of distinguished leaders in the different fields of the Renaissance, until they were joined, in the last quarter of the 19th century, by Rabindranath Tagore, the greatest Indian of the 20th century, who identified himself with the Indian Renaissance and created new art and literature and attempted the reconstruction of national life by renovating thoughts and ideas, arts and crafts and rural life. In 1913, Rabindranath received the Nobel Prize for literature and was at once recognised as one of the greatest poets, thinkers and humanists of the world. Like Rammohun, Rabindranath was also a universalist and wanted to reconstruct Indian civilisation with what were best in other civilisations.

The Indian Renaissance gave rise to several social movements or more or less conscious and continuous organised activities

for the achievements of some social ends. Social movements in India are manifold, but they may be classified under the following general headings, such as religious, reform, educational, industrial and political.

(1) Religious Movements

The most important movements for national regeneration are those concerning religion. Religious movements are common phenomena in India. In fact, there has not been any time in the history of the Indian people when religious movements in some form or other have not taken place. The greatest genius of Hindu leaders and the most important element of Hindu social attitude have developed in connection with religion. It is only natural that the first effect of the contact of Western civilisation with Hindu civilisation expressed itself in religious fields. Morover, religious movements have been the bases of social, political and other movements in India. Religious movements have taken different forms, of which the most important are the Brahmo Samaj, the Arya Samaj, the Ramakrishna Mission, and the Ahmadiyya movement.

The Brahmo Samaj

The most important religious movement in modern India is the Brahmo Samaj, which

was founded by Raja Rammohun Roy in 1828. Born in a high-caste family in 1772, Rammohun made a comparative study of several religions, such as Hinduism, Christianity, Muhammadanism and Buddhism and studied the Quran, the Bible, the Upanishads and the Jatakas in their original languages, that is, Persian, Arabic, Hebrew, Greek, Sanskrit and Pali. He based, however, his religious tenets on the Upanishads for "the worship and adoration of the one eternal, unsearchable, immutable Being, the creator and preserver of the universe."

Rammohun Roy left for England in 1830 where he died in 1833, and the Brahmo Samaj movement declined. In 1842 it was, however, revived by Debendra Nath Tagore, father of Rabindranath, who took charge of the Brahmo Samaj and organised its prayers and other religious ceremonies on the basis of the precepts of the Upanishads. In 1857 Keshub Chunder Sen joined the Brahmo Samaj and became its Acharya or ordained minister. But his advocacy of intermarriage and his objection to the wearing of the sacred thread by the Brahmins made him unpopular and he left the old or the Adi Brahmo Samaj and founded the Brahmo Samaj of India in 1866. Keshub Chunder attempted a harmony of all religious thoughts and founded the Navavidhan Samaj or New

Dispensation in 1879. In the meantime the over-emphasis by Keshub Chunder upon the *Bhakti* cult of Vaishnavism and specially his consent to the marriage of his daughter, believed to have been under-age, to the Prince of Cooch Behar made the younger generations revolt against him and they left the Brahmo Samaj of India, and founded, under the leadership of Pandit Siva Nath Sastri and others, the Sadharan Brahmo Samaj in 1878.

Since the days of Rammohun Roy, the Brahmo Samaj movement has thus been split into 3 sections, namely :—(1) the Adi Brahmo Samaj founded by Maharshi Debendranath, the successor of Rammohun in 1842; (2) the Navavidhan Samaj, founded by Keshub Chunder, the disciple of Debendranath, in 1879; and (3) the Sadharan Brahmo Samaj founded by Pandit Sivanath Sastri and others, also disciples of Debendranath, in 1878. In essential doctrines, there is scarcely any difference among these 3 different branches of the Brahmo Samaj except for the fact that the Adi Brahmo Samaj bases its doctrines mostly on the teachings of the Upanishads, while the Navavidhan Samaj has come much under the influence of Vaishnavism and Christianity. The Sadharan Brahmo Samaj follows more closely the doctrines of the Adi Brahmo

Samaj, but has a much more advanced attitude in all social reforms.

The Brahmo Samaj is a socio-religious movement and its religious tenets also concern social reform. There are 2 essential principles on which Brahmoism is based :—(1) God is only one and there is no intermediary between God and man; it is therefore strictly against idolatry and symbolism; and (2) the brotherhood of man, including social service; it is therefore against the caste system, including "untouchability," which it regards as a great social evil.

The Brahmo Samaj has rendered a great service to the cause of Hindu civilisation :—(1) it has based its doctrines mostly on the teachings of the Upanishads, which are among the highest achievements of Hindu civilisation, and at the same time accepted the doctrines of other religions on the same basis; (2) it has brought the highest religious achievements of the Hindus to all classes of people irrespective of race or caste; (3) it has started war against the caste system and "untouchability," which are the greatest obstacles to the achievement of universal brotherhood; and (4), appearing at a time when popular Hinduism was transformed into caste and superstitions and when the educated Hindus were turning towards Christianity as the only rational religion, it stopped

the conversion of many Hindu young men to Christianity. It also started and gave a great impetus to social service and the movement for the emancipation of women and their education. It has all along been against child marriage and gave the strongest practical support to the widow-marriage movement started by Pandit Iswar Chandra Vidyasagar.

The Brahmo Samaj movement was the greatest moral and spiritual force in India in the second half of the 19th century. But in spite of its lofty doctrines and high attitudes, the Brahmo Samaj has not recently made much progress in India, although it has exercised great influence on social and political opinions in the whole country. Its stagnation may be traced to several causes: first, the over-emphasis on the abstract principles of rationalism, puritanism and universalism which dominated the thoughts of the 18th century and had great influence upon Indian thought in the beginning of the 19th century; secondly, inadequate contact with the masses of the people, who are in fact the reservoir of the faith and devotion of a community; thirdly, Hindu idolatrous revivalist movements under various names; and finally, the rise of nationalism in India, which in its youthful exuberance is antagonistic to all international and universalist doctrines. With the establishment of national

government, the international question will again come to the front and the Brahmo Samaj with its ideal of a universal religion and the spirit of internationalism will again serve as an intermediary between Eastern and Western cultures and begin its religious reform movement with renewed activities.

The stagnant condition of the Brahmo Samaj is due also to the prevalence of secular-mindedness among Brahmos of the newer generations, owing to which there is a paucity of ministers and missionaries and other workers in the community.

The Arya Samaj

The Brahmo Samaj movement, although based on Hindu religious doctrines, was guided by Western social ideals. The separation of Hindu young men from the main body of Hindu society led the Hindus to devise means of asserting the superiority of their religious and ethical ideals and keeping the Hindu young men within the fold of Hindu society. While a liberal interpretation of Hinduism was undertaken by Bankim Chandra Chatterjee in Bengal, the most important attempt for the purpose was made by Dayananda Saraswati in Northern India. Dayananda was a Hindu monk, born in 1824, who after the study of the Vedanta and other Hindu literature and after wandering in different

parts of the country founded the Arya Samaj in 1866. The Arya Samaj is the second great religious movement of India in modern times. Like the Brahmo Samaj, it is a socio-religious movement. As far as religious aspects are concerned, it derives its tenets from the Vedas, one of the highest achievements of the early Aryans, from which it derives its name.

Dayananda did not know English and wrote in Hindi, which made the religious doctrines of the Arya Samaj more easily intelligible to the masses and it easily became a mass movement. Moreover, its approach to religious revival being quite orthodox, it, therefore, spread rapidly in many parts of the country. It draws its strength from Hindu religion and has, therefore, made stronger appeal to the people of India than the Brahmo Samaj. Being national and orthodox in social ideals, it is rather opposed to Islam. The Arya Samaj aims at a thorough reformation of Hinduism. It advocates the abolition of idolatry, and stands for the pure and lofty monotheism of the Vedas, which it believes to be the only source of religious truth. It aims at stripping off of all later accretions and going back to the simplicity of the Vedas and the Upanishads. The Arya Samaj has facilitated the study of the Vedas by both men and women irrespective of caste. It is a militant religion and stands

strongly against the caste system and child marriage and advocates widow-marriage and other social reforms. Moreover, it has started the Gurukula and the Arya Kanya Vidyalaya for the education, physical, moral and intellectual, of young men and women on modern lines. It has also undertaken organised charitable and philanthropic work in different parts of the country.

The great defect of the Arya Samaj lies in its too strong emphasis on the universal truth and infallibility of the Vedas without giving any due appreciation of the truths contained in other religions. It is nevertheless the most promising movement and stands definitely for some specific reforms both in Hindu religion and Hindu society.

THE RAMAKRISHNA MISSION

The Arya Samaj movement did not quite satisfy the desire of the educated Hindus, specially in Bengal, inasmuch as the movement was located in Northern India, discarded most of the Hindu cults and popular practices except those which were sanctioned by the Vedas, and stood against the great Hindu institution of caste. What they wanted was the whole-hearted support of Hinduism against the onslaught of Western rationalism, Christian missions and even against the preachings of the Brahmo Samaj and the Arya

Samaj. Such a need was fulfilled by the Ramakrishna Mission, the third great religious movement in modern India, which was founded on the teachings of Ramakrishna by Swami Vivekananda.

Ramakrishna, a simple village priest, was born in 1836. Though of limited education, he was a man of wider outlook. He was a great mystic and often went into a form of trance or the *Samadhi*. His simplicity of manners and deep spiritual experience soon made him a great Hindu saint and drew around him a large number of disciples and admirers from highly educated circles. The knowledge of monistic Vedanta, the experience of the *Bhakti* (love) cult, as well as the acquaintance with Muslim and Christian doctrines led him to believe that all religions were essentially one. It is this doctrine on which has been built his mission. He died in 1886.

Of the followers of Ramakrishna, the most distinguished was Swami Vivekananda (1863-1902), a man of determined character, dynamic personality, and great learning, who became the chief exponent of the teachings of Ramakrishna after his death. He came into prominence in 1893, when he successfully defended Hindu religion and ethics at the Parliament of Religions at Chicago. The best books of Hindu literature had already

been translated into most important languages in the early part of the 19th century, but his popular exposition of Hinduism at an international gathering created international respect and admiration for Hinduism. Vivekananda brought the social service element into the Mission by asserting that real worship was service to humanity.

The Ramakrishna Mission as it exists today consists of two organisations, namely:—(1) the Ramakrishna Math, a monastic body devoted to living a life of renunciation and practical spirituality, from among whom teachers and workers could be sent out to spread Vedantism and the religious teachings of Ramakrishna; and (2) the Ramakrishna Mission proper, which, in conjunction with lay disciples, carries on missionary, philanthropic and charitable work, labouring for all men, women and children, irrespective of caste, creed and colour, as the veritable manifestations of the Divine. The headquarters of the Math and the Mission are at Belur near Calcutta, but they have also several other centres in different parts of India for the retreat of the monks as also as centres of charitable activities.

The essentials of the Ramakrishna Mission are, first, the universality of religion as taught by Ramakrishna, who is regarded by his disciples as the prophet of harmony of

religions; and secondly, social service as a method of worshipping God as taught by Vivekananda, from which have sprung all the charitable activities. Vivekananda was the real organiser of the Mission; while his successful vindication of Hinduism created self-respect among the Hindus and gave a new awakening, his strong patriotism and active interest in national affairs helped the political movement of the country. He preached that the real cause of India's downfall was the enslavement of the masses and India's salvation would come from within. Moreover, the creation of a new order of monks, who renounced the world and prepared themselves by spiritual practice for religious and social service is significant, inasmuch as it indicates that the hereditary priesthood among the Hindus could be replaced by a highly educated class of Hindu monks derived from all castes and devoted to the preaching of the highest Hindu cultural achievements.

In spite of its universal idealism and social service, the Ramakrishna Mission is not without some fundamental defects. Religious universality is nothing new in Hinduism as indicated by the rise of neo-Hinduism from the fusion, or rather conglomeration, of all dogmas and cults of India, whether Aryan or non-Aryan, such as those of phallus, snake, Kali and hosts of others, which might have

had some historical value in the ages gone by, but which are too crude and grotesque to suit cultural progress in modern times. Granting that God is omnipresent and any symbol or image may be utilised for his worship, human reason demands that both ethical and aesthetic sentiments, which are the essential factors of social progress, must be satisfied in choosing such symbols and images. The greatest defects of Hinduism are idolatry and symbolism, hereditary priesthood and caste system; but the Mission has done practically nothing to abolish them, although the individual monks have no faith in them. The result is that in the short period of its duration there has grown a Ramakrishna cult, in which Ramakrishna himself is worshipped by his followers in various forms.

The Ahmadiyya Movement

Another great religious movement in modern India is that of the Ahmadiyyas, which was founded by Mirza Ghulam Ahmad in 1889. Mirza Ahmad, whose ancestors came to India from Central Asia, was born at Qadian in 1836. He claimed himself to be the promised Messiah of the Hebrews whose second coming was predicted by the Gospels and the promised Mahdi of the Muslims, whose appearance was foretold by the Prophet Muhammad. The orthodox Muslims refused

to accept him as their Mahdi and put all obstacles in the way of the Ahmadiyya movement. But the movement has nevertheless made rapid progress and built its mission in many parts of India as well as outside and counts among its followers over half a million persons.

The Ahmadiyya movement claims that it is not a sect of Islam but identical with Islam. The Mahdi is the interpreter of the teachings of the holy Quran. The articles of the faith of this movement are essentially the same as those of the orthodox Muslims. But it differs from the orthodox belief in some points, such as, (1) in conformity with the teachings of the Quran, the Ahmadees revere Zoroaster, Buddha, Krishna, Rama and other great religious teachers, whom large numbers of men have accepted as the messengers of God; (2) unlike the orthodox Muslims, the Ahmadees believe that the Mahdi will not use war for the spread of Islam, but miracles and arguments; and (3) the promised Messiah or Mahdi has already appeared in the person of Ahmad of Qadian.

Whatever may be their articles of faith, the Ahmadees are a very well-organised body. With a view to keeping the community united, they have established a system of Khalifate at the head of the movement. After the death of Hazrat Mirza Ghulam Ahmad in 1906,

Moulvi Nuruddin became its first Khalif, who has been succeeded at present by Hazrat Mirza Bashiruddin Muhammad Ahmad, son of the founder. The headquarters of the movement are located at Qadian and in order to keep the followers in touch with the centre, there is an annual gathering of the Ahmadees at Qadian by the end of December and also an annual gathering of the officials and executive bodies of different organisations of the movement during the Easter holidays. For the propagation of their faith, the Mahdi or founder has made it obligatory on the part of every Ahmadee to send a fraction of his annual income to the movement. The financial and the business organisations, the mission work as well as other organisations of the movement are conducted by competent authorities. The movement carries on vigorous propaganda work for the spread of their mission both at home and abroad.

Like the orthodox Muslims, the Ahmadees are very conservative and faithfully follow the teachings of the Quran. But their liberal attitude towards the prophets of other religions, makes the movement more welcome and opens new vistas for the co-operation of religious communities for the social, political and economic development of the country. But like the orthodox Muslims, the Ahmadees still believe in polygamy and

the purdah, which have been found detrimental to social progress and abolished by some of the advanced Muslim States.

(2) Reform Movements

As in the case of religion, reform or strictly social reform movements were also started by Rammohun Roy, who prominently participated in the movement for the abolition of the *Suttee* in 1829 and supported the education and emancipation of women and was also opposed to the caste system. After the death of Rammohun, reform movements were taken up by the Brahmo Samaj, which has been carrying on active propaganda against caste and untouchability, child marriage, the purdah system and other social evils. As in religion, the Brahmo Samaj takes the lead also in the reform movements, and has done pioneer work in social service, and the example of the Brahmo Samaj has been followed by several other reform movements, which may be classified under such headings as abolition of caste, reform of marriage customs, and women's movements.

Abolition of Caste

The greatest evil of Hindu society is the caste system as well as untouchability, the origin, nature and effects of which have already been discussed. However good the

original motive of caste might have been and whatever benefit it might have conferred on Hindu society in the beginning, such as protection against culturally hostile groups, social discipline imposed by caste rules and social welfare by co-ordinating different functional groups into one common whole, it has degenerated in later years, and brought about social, political and industrial downfall of all social classes.

The evil effects of caste have long been realised and movements have also been started from time to time to abolish it, of which the most important are the following : first, Buddhism and Jainism, to abolish the distinction between the Aryans and the non-Aryans; secondly, Sikhism and Vaishnavism, to abolish the distinction between the Hindus and the Muslims; and finally, the Brahmo Samaj and the Arya Samaj, which are the most important movements against caste in modern times. The Brahmo Samaj has even introduced intermarriage as one of its cardinal tenets. It was to validate inter-marriage, which is prohibited by Hindu law, that the Brahmo Samaj had the Act III of 1872 passed, thus forming a landmark in both social reform and the status of women in India. The example of the Brahmo Samaj has been followed by the Arya Samaj.

Among the other activities and measures

for the abolition of caste must be mentioned the various movements such as those for the temple entry by low castes and untouchables. The Bombay Government's Harijan Temple Worship Act of 1938 and the Madras Government's decision to open the Meenakshi temple at Madura to Harijans two years ago were steps that attracted great attention throughout Hindu India. The most important activities are those of Mahatma Gandhi who has started the Harijan movement for removing the disabilities of low castes and untouchables in social life. These activities have been entrusted to the Harijan Sevak Sangh. In 3 years (1937-40), Madras spent no less than Rs. 28 lakhs on Harijan education and general welfare. Bombay, Madras, the United Provinces, Bihar, Orissa and the Central Provinces made education free for Harijan students from the primary to the university stage in all Government institutions. Among the Sangh's own activities during these three years have been the founding of hostels and industrial institutions for and the granting of scholarships to Harijan students. The Sangh now runs 94 hostels and 17 vocational schools.

Reform of Marriage Customs

A second reform movement is that for improving the marriage system in the Hindu

society, such as (1) abolition of child marriage, (2) introduction of widowmarriage, (3) introduction of divorce, and (4) sanction to intermarriage. An outstanding evil of Hindu society is the marriage of children of very tender age. The first step in the abolition of child marriage was taken by the Brahmo Samaj, which took the initiative in the enactment of the Act III of 1872, as referred to above. The Act prohibits the marriage of girls below 14 years of age and of boys below 18 years of age. The State of Baroda passed the law abolishing child marriage and has been followed by Mysore. The most important and comprehensive measures for the abolition of child marriage is the Child Marriage Restraint Act of the Government of India, by which girls before 14 years and boys before 18 years were prohibited from marrying among all classes of people in India.

An evil effect of child marriage is the early widowhood of millions of girls, from which there was no escape among the Hindus. There were, for instance, 5 million widows under the age of 11 years in British India in 1931. While the Brahmo Samaj permitted widowmarriage, Hindu law was against any such marriage, specially among the higher castes. It was at the initiative of Pandit Iswar Chandra Vidyasagar that an Act was

passed in 1857 permitting Hindu widows to remarry at any age. But the custom among the Hindus is so rigid that only a small number of marriages of widows has taken place among the Hindus.

Another defect of Hindu marriage is the lack of divorce. Once married, a Hindu woman can have no recourse to separation and re-marriage, although man is permitted to marry another woman even in the lifetime of his first wife. The Act III of 1872 grants divorce under certain conditions and some divorces have taken place among persons married under it. The only State which has made provision for divorce among the Hindus is Baroda.

Another difficulty of Hindu marriage is restriction on intermarriage. A Hindu wife of different caste has no legal status as a wife of her husband. It was to avoid this difficulty that the Act III of 1872 was passed. Recently there has been passed the Gour Act to validate intermarriage among the Hindus, and some marriages have already been performed under this Act.

Women's Movement

The most active reform movements in modern India are those of women. Although practically unknown about a quarter of a century ago, women have brought their

movements for the improvement of their condition into the forefront of national activities. There are several causes which have helped their movements. First of all, although women have long remained without independent political or legal status among the Hindus and to a certain extent even among the Muslims, they have commanded high respect among both, as indicated by the worship of women as goddesses by the Hindus and the seclusion of women under the purdah system by the Muslims. Secondly, several social movements, which have taken place in India since the beginning of the 19th century, such as those for abolition of child marriage, increase in the age of consent, and remarriage of widows, have paved the way to women's movements. Thirdly, the non-co-operation and *satyagraha* movement of Mahatma Gandhi, opened a new avenue to women for service and sacrifice for the country. In 1930, for instance, the women who courted imprisonment for the Congress creed, have been estimated to number about 5,000. Fourthly, the achievement of suffrage by women in England, America and other countries encouraged Indian women to fight for their own suffrage. Finally, woman suffrage granted by the Government of India Acts of recent years, has been a great encouragement to women's movements.

The most important factor which accelerated women's movements in India is in fact the political franchise. Both Bombay and Madras had long granted women the right of voting and of holding offices in Municipalities. The Government of India Act of 1919 kept the provision of women's disqualification, but rules were made under the Act permitting Provincial Governments to grant franchise to women, and 315,000 women were enfranchised under this Act. The Government of India Act of 1935 granted franchise to women and the number of women voters was immediately raised to 6 million as compared with 29 million of men voters. Moreover, there has been reserved a number of seats to women in both the federal and provincial legislatures. Women will have, for instance, 6 reserved seats for British India in the Federal Council of State and 9 reserved seats in the Federal Assembly, if the Federal Government is established under the Act of 1935. Women have also 41 reserved seats for them in various provincial legislatures. Moreover, women also can contest seats in men's constituencies and even hold any position in the Government.

The best organised bodies of women's movements are All-India Women's National Association and All-India Women's Conference with branches in several provinces. The

Conference meets every year under the chairmanship of distinguished women leaders and discusses different problems and passes resolutions on almost all questions of national importance, and their opinions and resolutions carry great weight among all classes of people. They stand for the nationalisation of the Government, abolition of communalism, full franchise to women on equal basis with men, and most other social reforms, such as abolition of the purdah, equal property right, and voluntary motherhood. A most promising and constructive field of work for women is that of social service, by which their comparative leisure and benevolent spirit may be utilized for the moral and intellectual improvement of the masses, specially in industrial centres. But no step has yet been taken for organising such work in India.

(3) Educational Movements

The most important social movements in modern India are those of education. Education attained a high state of development, specially among the Hindus, but it had become largely speculative and out of touch with the realities of life due to the gradual decline of Hindu civilisation. Moreover, through long periods of foreign invasions, conquests, pillage and destruction, there had reigned chaos and confusion in the country

and the old educational system was not in working order. After the establishment of peace and order by the British in the beginning of the 19th century, India stood in need of (1) reconstruction of her educational system on a functional basis, and (2) contact with a dynamic culture which could awaken desire for learning. Both of these needs were satisfied by the introduction of English education. The British Government in India educated and trained an increasingly large number of young Indians to help it in carrying on its administrative and other functions and English education opened to the Indian mind the vast achievements of Western civilisation in philosophy, science, literature and art.

English Education

In 1813, one lakh of rupees was set aside by the Board of Directors of the East India Company for the spread of knowledge among the Indians, but this sum was not available for English education. A movement for English education was nevertheless started by Christian missionaries and others under the leadership of Rammohun Roy, who succeeded in establishing the Hindu College in Calcutta in 1816. An English College was also established at Serampore in 1818. About the same time, similar institutions were established in other provinces, such as

Elphinstone College at Bombay in 1827, Wilson School (now College), also at Bombay in 1834, and Madras Christian College at Madras in 1837. English education was thus well established, though through private efforts in different Presidencies of India early in the 19th century.

A second important step in the development of English education was official recognition by the Government of English as the medium of learning and also the policy of the Government of giving State aid and supervision to the schools teaching English. The growing need of English educated young men for administrative and other purposes was the main reason for the change in British policy. But the desire of learning a new language, specially that of the ruling classes, and the prospect of securing employment in the Government and commercial offices attracted a large number of young men to take up English education and the demand for admission into English schools was much greater than they could supply. English education thus began to spread rapidly all over the country.

ADVANCED LEARNING

The most important factor in the cultural progress of modern India was, however, the establishment of Universities at Calcutta

in 1858, at Bombay and Madras immediately after, and at other centres still later on. Although rather limited in scope at the beginning, these universities widened their cultural interests and gradually introduced almost all the branches of learning in art, literature, philosophy and science, and have now become great intellectual and educational centres. Advanced learning has liberated the mind of the people from the thraldom of old traditions, opened to India the vast cultural heritages of Western and other civilisations, and helped in the rise of new social values, ideals and aims.

Among the other important university measures in the first quarter of this century are, first, the University Act of 1904, which was passed with a view to improving the standard of teaching in the institutions imparting college education; secondly, the introduction of teaching by the university in 1913, which had until then remained only an examining body, facilitating the work of research and investigation for university students; and finally, the transfer of the universities from the Central to the Provincial Governments by the Government of India Act of 1919, which facilitated the introduction of the vernacular as a medium of teaching in higher education later on.

The universities made slow but steady

progress and the number of educated people, though very insignificant in a vast country like India, was growing faster than could be absorbed by Government and commercial offices. Moreover, as there was no system of primary compulsory education in the country, which could absorb a large proportion of university educated young men as teachers and these educated people had no technical education for employment in industries, the problem of educated unemployment appeared even in the early years of the 20th century, although it appeared in its worst form a generation later.

TECHNICAL EDUCATION

One of the greatest needs of modern civilisation is technical education or the application of the knowledge of science and art to the solution of the practical problems of life with reference to health and sanitation, industry and transport, mining and metallurgy, forestry and agriculture, building and construction and other aspects of modern life. The importance of technical education in India also arose from the decline of indigenous arts and crafts and other applied technical knowledge in the country. Although the Calcutta Medical College was established as early as 1835, which was followed by the establishment of similar institutions in other

provinces later on, no attempt was made to impart technical knowledge in other aspects of modern life.

The first attempt for imparting industrial education was made in the seventies, when the modern type of industrial school was established by Christian missionaries in Madras to provide instruction in such trades as carpentry, blacksmithing, weaving and tailoring. This has been copied in other parts of India and is at present imparted by three distinct agencies, namely, (1) Government, (2) local bodies, *e.g.*, municipalities, and (3) private enterprise including mission schools. Higher education in technology is imparted by the professional colleges and special schools for engineering and survey, veterinary science and agriculture. But the meagreness of technical education in India is indicated by the fact that there were in 1937 only about 74 professional colleges and 1,543 schools with 21,095 and 82,304 scholars respectively in the whole of British India. But a beginning has nevertheless been made for technological education.

Primary Education

A very fundamental need of modern democracy is free and compulsory universal primary education, the principles of which have long been recognised and given effect

to by all civilised countries. But in India there does not yet exist any national system of free and compulsory primary education. An important step has, however, been taken in educational movements by the enactment of primary education Acts in different provinces since 1918, authorising the introduction of compulsory education by local option in certain urban and rural areas either for boys alone or for both boys and girls from 6 to 10 years, which might be increased to longer periods. The optional clause has, however, limited the scope of these Acts and primary education has scarcely made any progress. Out of over half a million towns and villages in British India, compulsory education was introduced only in 167 urban areas and 3,034 rural areas covering 13,072 villages in 1936-37.

Revival of Vernaculars

Another important landmark in educational movements in India is the introduction of the vernacular as a medium of education not only in the primary and secondary schools, but also for higher education in high schools, colleges and even universities. That the mother tongue should be the medium of all education surely stands to reason. The use of a foreign language for acquiring knowledge by the average student is nothing but sheer waste of time and energy. The re-

introduction of vernaculars into higher education marks, therefore, a definite step forward in the progress of national education.

The importance of English in the curriculum of higher education should, however, be realised. It is English language which opened to India the vast resources of Western culture and rendered great service to India in giving rise to the Renaissance and social movements. Moreover, English is still needed for the administration and legislation of the Central Government and India may still become a part of the British Commonwealth of Nations. English should, therefore, remain a compulsory subject in high schools, colleges and universities, though not a medium of education.

Another question which is agitating the mind of the nation is that of the *lingua franca*. During Moghul rule, Persian served as the *lingua franca* of India, and with the establishment of British rule, English has taken its place. But a language which has no root in the national culture and which has no affinity with the national language can never become a *lingua franca* for the masses of the people, which form the majority of the population. This is clearly brought out by the fact that only about 2½ million people can read and write English even after about two centuries of British rule in India. One

of the national languages of the country which is spoken and understood by the largest number of persons and which is highly developed should be the *lingua franca* of India. But there is so much provincial and communal jealousy, that the question of the *lingua franca* cannot be settled on the ground of pure reason.

Miscellaneous Education

Closely connected with institutional education mentioned above, there are also other educational systems, both organised and unorganised, by which dissemination of knowledge takes place among the people. Of those systems, the most important are the following :—(1) scientific and educational organisations such as those of science, economics, politics, medicine, agriculture, education and others, which meet annually in different centres of the country and discuss different problems on the basis of expert knowledge; (2) social, political, industrial and labour movements which carry on propaganda work in respect of their special interests; (3) the Press, both English and the vernaculars, which has appeared in India since the beginning of the 19th century; (4) the libraries, both circulating and otherwise, which have been increasing in number, (5) theatres, cinemas and the radio which are also

reaching an increasingly large number of people all over the country; (6) the platform and the pulpit, which propagate different doctrines and ideals to a large number of people; and (7) movements for the liquidation of national illiteracy and for the education of adults.

(4) Industrial Movements

Industrial systems are among the important links which bind the inhabitants of a country into one or more social units. Although India is still an essentially agricultural country, modern industries, such as plantations, factories, mines and railways have been developing and employing an increasingly large number of workers. The gradual industrialisation of the country has been accompanied by the rise of industrial labour and labour legislation, and has thus started industrial movements.

Industrial Development

From the earliest time up to the end of the 18th century, India was chiefly a country of self-sufficing village economy. Agriculture was by far the most important occupation and was supplemented by village arts and crafts. The demand for rare goods was supplied by the fair, which was periodically

held in the village or in its immediate neighbourhood. As royal residences, places of pilgrimage or sea-ports grew into towns, some of the arts and crafts achieved proficiency and established for themselves more than local reputation. Banking and trading appeared to facilitate the marketing of the products, and the *hundi* or note of credit was devised for the transfer of money, and partnership developed among traders and the guild system among craftsmen.

It was mostly the products of arts and crafts together with spices and some other rare products that formed at first the basis of trade of the East India Company between India and the West. But after the Industrial Revolution, the East India Company began to export from India mostly raw material and foodstuff to supply the growing needs of the rising factory system in England and to import into India manufactured products. This change in the nature of her trade had a two-fold effect on India, namely :—(1) the commercialisation of her agriculture; and (2) the decline of Indian arts and crafts in the face of growing competition of organised industry from the West. Moreover, the disappearance of indigenous courts which often patronised the indigenous fine arts, and the extension of British rule with the changes in taste introduced by British officials and

adopted by educated Indians, were also partly responsible for the decline of fine arts.

Since the beginning of the 19th century there has been industrial reorganisation in India. The most important industry in India is agriculture. Although sporadic efforts were made to develop agricultural research and investigation, it was not until 1926 that the Royal Commission on Agriculture was appointed and on its recommendation, the Imperial Council of Agricultural Research was instituted in 1931. Most of the systematic work in research and investigation is now undertaken under the auspices of this Council. Attempts are being made to improve field crops and domestic animals, to control pests and diseases, to extend irrigation and to improve agricultural education. These attempts of the Government for agricultural development are not only tardy and inadequate, inasmuch as it has taken years before any practical problem has been developed, but it has forgotten the fundamental question in agriculture that it is an industry and its success should be determined by a sound economic policy.

Besides agriculture, the most important industries are arts and crafts, which once formed the bulwark of Indian industrial life and which declined in the face of competition of the organised industries in the West, as

noted above. In recent years there has been, however, a revival of indigenous industries, which has been brought about by several factors, such as (1) the *swadeshi* (use of country-made goods) and the *khadi* (hand-woven cloth out of hand-spun cotton) movements, which have accompanied the rise of national movements; (2) the capacity of some of the arts and crafts to meet special demands and the reorganisation of others on the basis of modern technology and business principles; and (3) the new economic policy of the Central and Provincial Governments for the development of indigenous industries with State aid and technical advice. In spite of their decline, the handicrafts still supply the bulk of India's requirements in manufactured goods.

The greatest change in the industrial organisation of the country is the rise of organised industry. Although the origin of organised industry may be traced back to the early part of the 19th century, it was only after the fifties that plantations, factories, mines, transport systems and other industrial undertakings began to develop. The extent of organised industry is best indicated by the paid-up capital of the Joint-Stock Companies registered in British India, which increased from Rs. 29 crores in 1895-96 to Rs. 275 crores in 1938-39 and also by that of the Companies

registered outside but at work in British India, which increased from £72 millions in 1911 to £764 millions in 1937-38.

In spite of this progress, India is still the most backward country in modern industrialism, as indicated by the fact that only 11 per cent of her present population live in the towns or industrial centres, over 7/10ths of her export trade consists of raw materials and foodstuffs and 3/4ths of her imports consists of wholly or partially manufactured goods. What is still more important is the fact that even in 1931, only one-sixth of her population was employed in trade, transport and industry as compared with about three-fourths in agriculture and the number of workers employed in industrial occupations was estimated to be only about 5 million out of a total of 169 million gainfully occupied.

Labour Legislation

The development of modern industry has been followed by the rise of labour legislation, which is one of the most important institutions in modern industrial society. The origin of labour legislation in India may be traced back to the early part of the last century when labour under penal sanction was introduced by the Bengal Regulation XI of 1806. It was not, however, until the sixties that modern labour measures were

undertaken. Indian labour legislation has, from the very beginning, developed in connection with the welfare of the workers in some specific industry and has in recent years extended its scope to include the welfare of workers in organised industry in general. The legislative measures concerning labour may, therefore, be roughly classified under two categories, namely, (1) the specific and (2) the general.

Specific legislation relates to labour conditions in such industries as plantations, factories, mines and transport. Beginning with the early sixties, these specific legislative measures have grown independently and according to the special needs of the industry concerned, and each has become an independent institution and although, in recent years, there has grown a tendency towards uniformity in some of these provisions, *e.g.*, minimum age and hours of work, there will always remain differences in labour conditions in these industries and will need separate legislation. Most of these legislative measures have been enacted by the Government of India, but some of them have also been passed by local Governments.

There has also grown up in recent years another series of legislative measures which are generally applicable to all workers alike, irrespective of the industry in which they

are employed. As in the case of specific legislation, most of these measures have been undertaken by the Government of India, but a few are under the jurisdiction of local Governments. They relate to abolition of servitude, social welfare, protection of wages, social insurance, trade unions and industrial disputes.

As the result of these legislative measures, there has developed a number of national labour codes, which are distinctive landmarks for the moral and material improvement of the working classes. Of these codes, the most important are the following :—(1) the establishment of the principles of minimum age and physical fitness for admission of children to employment; (2) the prohibition of women from underground employment in mines and also of women and children from employment during the night and in dangerous occupations; (3) regulation of hours of work in industries and occupations and a compulsory weekly holiday; (4) regulation of payment of wages and of deduction from wages by way of fines, etc., and relief from indebtedness regarding attachment of wages, imprisonment for debt and intimidation for collection of debt; (5) social insurance for the payment of workmen's compensation for accidents and certain industrial diseases and the payment of

maternity benefit in certain provinces; and (6) recognition of trade unions and provision for their registration and the establishment of courts of enquiry and boards of conciliation for the prevention and settlement of industrial disputes.

Labour Movements

The most significant movements in modern India are those of the workers, specially those represented by trade unions. Although the origin of trade unionism may be traced back to 1884, modern trade unions did not appear before 1918, when some local trade unions were organised in Madras, Bombay and Calcutta. The increase in the cost of living during the post-war period and the refusal of the employers to increase wages in proportion to the rise of prices caused a good deal of discontent among the workers, leading to the increase in number in industrial disputes and giving rise to the organisation of workers' unions. Since then the trade union movement has made great progress. From 29 registered unions with a membership of over 100,000 in 1927-28, the earliest date for which statistics are available, the number of registered trade unions increased to 420 with a membership of over 390,000 in 1937-38.

Indian trade unions consist of different

types such as crafts unions, trades unions, industrial unions and federations of unions. These federations may be local, provincial, or national, such as the All-India Railwaymen's Federation, which is the largest national union and consists of over 129,000 members. The most important federation of trade unions in India is the All-India Trade Union Congress, which was started in Bombay in 1920 with the object of co-ordinating "the activities of all organisations in all provinces in India and generally to further the interests of Indian labour in matters economic, social and political." In 1929, there was a split in the Congress, of which the parts after several years of separate existence have recently been united together. The All-India Trade Union Congress served, before the split, as a national platform for the declaration of the policy of organised labour and it was this body whch chose to represent the interests of Indian labour in both national and international organisations. The re-united Congress has not yet been able to make much progress under war conditions.

The trade union movement has not yet become sufficiently strong and influential in the country for several reasons, such as (1) the absence of a permanent body of working classes, who are solely dependent upon wages as a means of livelihood; (2) the lack of class-

consciousness among the workers owing to illiteracy, poverty and the lack of organisation among most of the workers; (3) the unwillingness of the employers to recognise trade unions; and (4) frequent industrial disputes, which though generally helpful to the trade union movement, is rather disintegrating, when these disputes become too frequent and too prolonged. Some idea of the extent of trade disputes may be had from the number of working days lost, which rose from 6·9 million in 1921 to 31·6 million in 1928, though it declined to 4·9 million in 1937.

In spite of this weakness, labour movements have made distinct progress and established their status in modern India as indicated by the following facts :—(1) the recognition of trade unions by the Government through the Trade Union Act of 1927; (2) the establishment of a fairly well developed labour press; (3) the right of representation in national and provincial committee and commissions; (4) the right of participation in the Central and Provincial legislatures and the acquisition of 10 seats in the proposed Federal Assembly as compared with 11 seats for the representatives of commerce and industry, and 38 seats in the Provincial legislatures as compared with 56 for the representatives of commerce, industry, mines and plantations; and (5) the right of re-

presentation at the International Labour Conference as well as the Governing Body of the International Labour Office.

(5) Political Movements

The outstanding social movements in modern India are those of nationalism or the movements for the achievement of Swaraj or self-government. The origin of political movements in India may be traced back to the early thirties of the last century, when Rammohun Ray took great interest in Indian politics and even advised, when in England, the East India Company to include educated Indians in their Civil Service. About the same time, there was founded a small political organisation called "Young India" and also a British India Society. In 1842, George Thompson, one of the leaders of the movement in England, visited India, and in 1843 were founded, in Calcutta, the Bengal India Society and the Bengal Landholders' Society, which were amalgamated into the British India Association in 1851. This was the first organisation to take political interest in India.

By this time a small group of educated Indians made its appearance as a result of English education introduced about a generation earlier. The reluctance of the British Parliament to admit their claims upon the

participation in the administration of their own country caused discontent among them. The Vernacular Press was started as early as 1816, and the *Hindu Patriot*, established in 1853, and the *Som Prakash* (a Bengali Journal) soon after, strongly criticised various activities of the administration, *e.g.*, the annexation policy of Lord Dalhousie and even the Afghan war in the seventies. Lord Lytton passed the Vernacular Press Act in 1878, which was, however, repealed by Lord Ripon in 1882.

A still more important factor in the growth of Indian nationalism was the Ilbert Bill, which was introduced in the Governor General's Council in 1883 to grant the right to Indian-born judges and magistrates to hear accusations brought against European residents. The Bill provoked strong opposition among the indigo-planters in Bihar, tea-planters in Assam and the Europeans in Calcutta. A compromise was effected, but the educated Indians strongly resented the attack of the Europeans on the probity of Indian judges and magistrates and took it as a national insult, thus creating a favourable background for the rise of nationalism.

Indian National Congress

The most important political movement in India is the National Congress, which was

founded by a group of Indians and Englishmen under the leadership of Mr. A. O. Hume, a retired Civil Servant, in 1885. The main objects of the Congress, as laid down at the time of its foundation, were as follows :— (1) the fusion into one national whole of all the different and discordant elements of the people; (2) regeneration of the mental, moral and political life of the nation; and (3) consolidation of Indo-British union by removing all obstacles. From the very beginning, the Congress movement had been dominated by the moderates, who looked upon India as a part of the British Empire and tried to achieve British citizenship for the Indian people. But the famine and the plague as well as the riots of 1896-97 brought about a rapid growth of the radical party, which became still stronger after the Partition of Bengal and the Boycott movement of 1905 and came into open conflict with the moderates in 1907.

The War of 1914-18 brought about a new political outlook in India, which undertook the defence of the British Empire and actively participated in the world war. In 1916, "Home Rule" was accepted by the radical party as the ultimate object of the Congress and was supported by the Muslim League on an agreed basis of constitutional advancement. In 1917, the Secretary of State for India made a declaration in the House of

Commons promising Dominion Status as the ultimate goal of India's political development. But in 1919, the disappointment at the Constitution provided by the Government of India Act, 1919, the enactment of the Rowlatt Act and the Punjab tragedy, put the Congress under the leadership of Mahatma Gandhi, who immediately introduced *satyagraha* (soul force) and non-co-operation as the means of achieving India's goal.

Although Mahatma Gandhi achieved great initial success for his movement, he was obliged to abandon it in 1922. In the meantime a new Swaraj Party was founded in 1923 with a view to fighting the new constitution of 1919 in the local and central legislatures. In 1927, the exclusion of Indians from the membership of the Statutory Commission for India's constitutional reform, which was appointed by the British Government, under the presidentship of Sir John Simon, gave rise to a fresh agitation among all classes of the people and political parties including the Congress. In 1930, Congress conducted movements against the Government, but after compromise with Lord Irwin, the Viceroy, in 1931, Mahatma Gandhi attended the Round Table Conference held in London. On his return to India in 1932, Mahatma Gandhi found himself face to face with strong repressive measures adopted by the Govern-

ment. He himself was interned and about 75,000 Congress workers imprisoned.

By the middle of 1934, the Congress gave up the Civil Disobedience movement and adopted constitutional methods for the achievement of self-government, and in 1936 it decided to contest the seats in the election of members for provincial legislatures, and came out victorious in seven out of eleven provinces and actually formed Congress Ministries in eight provinces. But on the grounds that the government of India declared the present war on the part of India without first consulting the Indians, and that the British Government refused to declare their future policy in regard to India's future constitution, the Congress resigned from the Ministry in all provinces by the end of 1939.

In the mean time, partly due to the holding of the Congress session in the rural districts, partly due to increase in number of labour representatives in the legislatures, and partly due to the agitation of the extremists, there has been an awakening among both peasants and workers. Moreover, there has also arisen a forward bloc challenging Mahatma Gandhi's alleged compromising and moderating policy with the British. But in the Congress of 1939, Mahatma Gandhi's leadership was fully established. The withdrawal of the Congress Ministries from

provincial Governments, and the imprisonment of the leading Congress men including the President and several other former Ministers and Prime Ministers as a result of the renewed non-co-operation movement, have brought all Congress political activities to a standstill.

The Congress is a very well-organised body based on the principle of political creed, as in any other democratic country, rather than on race, caste or religion. Although for a long time only an agitating organisation, the Congress showed wonderful administrative capacity in the Ministries which it formed in various provinces. They managed their State affairs skilfully, devoted themselves to the welfare of the people, undertook constructive work and received appreciation even from those who were opposed to them both in India and England. Their withdrawal from provincial Governments is nothing but a national calamity.

Indian Muslim League

The All-India Muslim League was founded in 1906 with a view to having an effective organisation for the protection of communal interests through various methods, such as separate representation, attainment of political and others rights, the placing of the needs and aspirations of the Muslims

before the Government and promotion of of inter-communal unity without prejudice to the interests of the League. Soon after its foundation, the League made a representation, when the Morley-Minto reforms became the subject of discussion, for the following conditions in the new constitutional changes :—(1) the right of the Muslims to elect their own representatives by means of special electorates; and (2) the allotment of seats to the Muslims in excess of their proportion in the general population. The Government of India accepted these propositions and incorporated them in the reforms.

In 1913, the League enlarged its creed and incorporated the achievement of self-government in the British Empire as one of its aims. In 1916, both the Hindus and Muslims realised that dissension among them retarded the political progress of the country and came to an understanding upon the system of election and the distribution of administrative posts in the future government under what is called the Lucknow Pact. The Constitution under the Government of India Act of 1919 incorporated this pact.

In 1927, the League held its meeting at Delhi under the leadership of Mr. Jinnah, who agreed to common electorates with the Hindus on the conditions that Sind was created a separate province and reforms were intro-

duced in the N.-W. F. Province and Baluchistan, but the proposal was rejected by other Muslim leaders and abandoned. The League also divided itself on the question of representation to the Statutory Commission excluding Indians from its composition, and Mr. Jinnah refused to co-operate with the Commission.

In 1924, attempts were made for the consolidation of the two parties and it was only on the eve of the general election of 1936 that the League was again brought into life under the leadership of Mr. Jinnah. In the Bombay session of 1936, Mr. Jinnah re-defined the League policy for the protection of Muslim interests on communal lines and founded a central parliamentary board comprising all influential Muslim representatives in legislatures. Similar boards have also been founded in the provinces. The present policy of the League is to bring all the Muslims under its control on communal lines and leave the Hindus to the care of the Congress, thus advocating the division of India into two separate communities.

Since 1936, the schism between the League and the Congress has widened still further. In the Session of 1937, the League consolidated its position still further and increased its adherents. In 1939-40, the League became more aggressive and adopted

schemes for the formation of Muslim bloc of autonomous and independent States carved out from the predominant Muslim zones of North-Western and Eastern India under what is called the Pakistan Plan.

In contrast to the Congress, the League is a communal organisation, and has become more and more uncompromising in recent years. Its essential differences from the Congress are indicated by the following demands :—(1) the recognition by the Congress that the League is the only recognised body to take charge of Muslim interests and to nominate Muslim representatives in all legislatures and other bodies; (2) no Federation of India as provided by the Act of 1935, although the Federation or rather Confederation on the basis of free and independent States may be acceptable; and (3) the creation of autonomous and sovereign States in all those regions where the Muslim population is a majority.

National Liberal Federation

The National Liberal Federation took its rise from the split between the moderates and the radicals in the special session of the Congress of Bombay in 1918. The Federation held its first meeting under the chairmanship of the late Sir S. N. Banerjea at Bombay in 1918 and adopted for its creed the same

object as that of the old Congress, *i.e.*, self-government within the British Empire. Since its foundation the Federation has become the platform for the expression of moderate views on Indian political problems.

The Federation had accepted the political reforms as envisaged by the Government of India Act of 1919, and took over the Ministry of several provinces inaugurated under that Act in 1920. But at the election of 1923 when the *swarajists* entered the legislature, the Federation began to lose its influence in the country. In 1927, the Federation took the lead in boycotting the Statutory Commission for non-inclusion of the Indians, and in 1928, even urged the grant of Dominion Status. The Federation took important part in the First Round Table Conference and demanded that the federal executive should be made responsible to the popular chamber of federal legislature, the residual powers should be vested in the central government. "Defence" should be Indianised at a definite pace and proportion within a fixed time and common electorate with the reservation of seats for communities should be introduced in all elections.

The Federation took important part also in the Second Round Table Conference, but they protested against the scheme of the new Constitution which granted no responsible

government to the people and reserved special powers for the Governor-General and Governors and kept the army, finance and foreign affairs beyond the discussion and power of the Legislature. The criticism of the new Constitution under the Government of India Act of 1935 by the Federation became all the more important in view of the fact that the Congress was under a ban and could not raise any voice against the constitutional changes. The Federation has no effective plan to solve the political impasse of the country, but in the Allahabad session of 1940, it made a suggestion for holding a constitutional Conference by the British Government on a definite plan.

The Federation consists of a large body of highly educated public men, whose expert knowledge in their respective fields is highly appreciated all over the country. They have not, however, come in close contact with the people and have, therefore, very few followers. The essential difference between the Congress and the Federation is that the latter aims at Dominion Status rather than complete independence as the goal of the national movement, and adopts constitutional agitation rather than direct action to achieve its goal. Moreover, the Federation has given unconditional support to the British Government for conducting the war against Germany

and Italy, while the Congress proposed to give such support only on the condition that the British Government would declare its policy in regard to the constitutional development of India soon after the war. The slogan of the Federation is to take from the British Government whatever rights and privileges India can get and to fight for the rest.

The present state of the political movements in India is nothing but deplorable. In spite of the agitation for independence, the majority of Indian people will be satisfied with Dominion Status, which has been solemnly proclaimed by the British Government to be the political goal of India and which meets the demand of the Federation and is "the substance of independence" of the Congress and of the League. Although there exists such a substantial unity in the aims of all political parties as well as of the British Government, no way has yet been found to settle the question of India's political status, for such reasons, as (1) the absence of constructive statesmanship of the Congress leaders as indicated by their withdrawal from the Ministry of several provincial governments and by the use of the out-of-date tactics of non-co-operation at the present stage of the world crisis; (2) the intransigent and uncompromising attitude of the League

and their demand for the division of India into separate Hindu and Muslim States, which even the Muslim rulers never dreamt of; (3) the lack of any practical programme of action and of the spirit of sacrifice for the political cause on the part of the Federation; and (4) the absence of far-sighted statesmanship and the power to rise above the old policy of "divide and rule" and "economic exploitation" on the part of the British and to fulfil their promise unreservedly and thus to gain India's willing collaboration not only as a mere political partner but also as a great economic asset.

CHAPTER V

RISE OF INDIAN CIVILISATION[1]

As noted before, this Indian civilisation has its origin in the fusion or synthesis of Hindu, Muslim and Western civilisations, which have grown, or established themselves, in India during the past centuries. While the synthesis, or fusion of these great civilisations, forms its foundation, the driving forces of this new civilisation are new social values, ideals and aims, which have been growing in India since the beginning of the nineteenth century. Both its synthetic foundation and progressive nature have made this Indian civilisation distinct from its component parts and have thus ushered a new civilisation in India.

1. Nature and Function

The first question which arises in connection with this new civilisation is its nature, or those features which distinguish it from the existing civilisations, as well as the special function which it has to perform in the social, political and economic organisations of the country. Society is a continuous process; it

1. *The Modern Review,* March and April, 1941.

proceeds from the past and retains most of its early characteristics; but as a living process, society creates new values of life and develops new ideals in the process of adaptation to physical and social environments and thus differs from the past in some essential points. After centuries of stagnation and static life, Indian society has begun to revive and regenerate itself and to adopt new values, ideals and aims, which form the distinctive features and essential conditions for its survival as well as for its progressive development.

Distinctive Features

This new civilisation may very appropriately be called the Indian Civilisation in contrast to the existing civilisations, whether Hindu or Muslim. Hindu civilisation, although indigenous, has failed to become national or Indian for a two-fold reason, namely : First, it has not brought into its fold various aboriginal races, which have remained outside even today. Secondly, it has excluded even the majority of the Hindu population, such as outcasts and untouchables, from the highest cultural achievements in religion, ethics, art and philosophy. Muslim civilisation has come from abroad and, although it has contributed a number of cultural benefits to India as a whole, it does not represent more than one-fourth of the population

even after seven centuries of its existence in the country.

There are more positive and cogent reasons for calling this civilisation Indian :—First, the whole geography of India, including its territory, topography and climate, forms its physical background. Secondly, the entire population of India, including the original inhabitants and immigrants, forms its ethnic or demographic background. Thirdly, all the cultural wealth of India, whether Hindu, Muslim or Western, forms its social foundation. Finally, it is the civilisation which aims at the mental, moral and spiritual advancement of not any one class or sect, but of the whole Indian population, irrespective of race, caste and creed.

There are both philosophical and practical reasons for calling this a new civilisation :—First, it is based upon the synthesis of all the existing civilisations of India, namely, Hindu, Muslim and Western, which together form the social life of modern India, rather than on the continuation of any one of the older civilisations. Although Hindu civilisation has come down from time immemorial and represents by far the majority of the population, and Muslim civilisation has already existed in India for several centuries and has greatly affected the life of the people, none of them can claim exclusive influence over the whole population. Moreover,

most of the modern political, economic and educational institutions have been built by the British on the basis of Western civilisation, which has also great influence on the ideals and aims of modern India.

Secondly, this new civilisation, while taking its rise in the synthesis of the older civilisations, takes as one of its principal tenets to apply the achievements of philosophy, science and art, including discovery and invention, to the solution of its social, political and industrial problems and adapts itself to the changing conditions of the modern world rather than blindly follow her old traditional customs, laws and institutions. It aspires to build a dynamic society and to lead the people towards the continued realisation of evolving ideals and aims in the progress of mankind.

Thirdly, it is based upon the positive background of the social, political and industrial activities of the people rather than upon the mystic and spiritual background of religion and is thus avowedly concerned with the life here below rather than with the life hereafter. Both Hindu and Muslim civilisations are based upon revealed religions, which have no doubt given them initial advantage, both moral and spiritual, in the early days of their careers. But this very foundation of their customs, beliefs, laws and institutions on religion has made them conservative and incapable of adapting themselves to the changing

conditions of the world. They have, therefore, fallen behind. This new civilisation, based as it is upon the background of social activities, looks forward for its ideals and inspiration to the progress of philosophy, science and art.

Fourthly, the new civilisation will be industrial and urban rather than agricultural and rural. Agriculture developing in the process of industrial evolution marked a great step towards the progress of civilisation, but it was only an intermediary stage and has been followed by the industrial stage in the most advanced countries, and civilisation has also been reorganised on the new economic basis. Almost everywhere agricultural communities have been conquered and subjugated by nomadic and piratic tribes, who have established themselves as ruling classes over the rural population. Even today agricultural countries are liable to domination and subordination by industrial countries, which are always on the look-out for surer market for the sale of finished products and for the purchase of raw materials and food-stuffs. A rural civilisation is in fact weak, and lacks efficiency, cohesion, compactness, solidarity and unity, which are special features of an industrial civilisation. Urban and industrial life calls for greater energy and effort, awakens new desires and aims, stimulates initiative and enterprise, quickens

intellect and activity, and assures stability and progress. The very principles of self-protection, self-expression and self-government require India to adopt industrial civilisation.

Finally, this new civilisation is concerned with the masses rather than the classes. Like Greek civilisation, Hindu civilisation, or more properly Indo-Aryan civilisation, was developed by the classes and for the classes and has remained so even up to the present time. Its high cultural achievements in philosophy, religion, art and literature were reserved for the high-caste Hindus, such as the Brahmins, Kshatriyas and Vaisyas; while the vast majority of the people remained, and still remain, in ignorance, superstition, misery, degradation and slavery or serfdom. As a matter of fact, this new civilisation brings a message of relief and hope to this down-trodden, degraded, impoverished masses of Indian humanity; attempts the betterment of their social, political and economic conditions, and the removal of their inequality with other classes, and opens to them the vast human heritage of intellectual, moral and spiritual achievements not only of India alone, but also of the whole world. The sentiments, morals, customs, beliefs, ideals, inspirations, laws and institutions arising from actions and interactions among themselves as well as between them and their natural and social

environments, form the sum total of this new civilisation.

The rise of this new civilisation does not mean the elimination or suppression of Hindu cultural achievements or Muslim cultural contributions. The object of this new civilisation is not to destroy but to fulfil. Hindu civilisation has attained some of the greatest moral and spiritual truths, which are of eternal value not only to India alone, but also to the whole world. When purged of superstitions and prejudices and of antiquated and obsolete customs and manners and set on the background of improved and modern social, political and economic institutions, as represented by the actual life of India's teeming millions, their value will increase all the more. Some of the highest moral and spiritual truths have also been achieved by Islam and its contributions to India are also very great. Similar contributions to the moral and spiritual life of India have been made by Christianity, Sikhism and other religions. All these moral and religious achievements and contributions form the moral and spiritual foundation of this new civilisation.

Social Necessity

It is not only impact or fusion which has given rise to this new civilisation but there is also an urgent need to co-ordinate and integrate different and conflicting cultural

ideals for the common good of the whole population. In spite of her immense territories, vast natural resources, large population and rich cultural wealth, India is a most backward country in her social, political and economic development. India has no government of her own; over nine-tenths of her population are illiterate, most of her social institutions are obsolete and antiquated and by far the majority of the people live constantly in starvation and ill-health. The solution of the problem of misery and degradation of India requires the wholehearted energy and incessant toil of her whole population. The co-ordination and consolidation of the mental, moral and spiritual forces of her entire population, irrespective of race, caste and creed, as well as the application of all the achievements of modern art, science and philosophy to the reconstruction of her social, political and industrial institutions, are possible only when different groups of the Indian population have a common goal, a common ideal and a common civilisation.

The need of a common civilisation arises from the fact that none of the existing civilisations has or can become the common or comprehensive civilisation of the whole population of India. In spite of its extraordinary power of absorption, toleration and assimilation, Hindu civilisation has not yet been able to assimilate the Muslims

nor has Islam, in spite of its great vitality, aggressiveness and conquering ability, been able to convert more than one-fourth of the Hindus. Moreover, in spite of its immense material and intellectual achievements within the past two centuries, Western civilisation has not established its moral claim upon the Indian people for Westernisation. In fact, the British, who are directly responsible for the establishment of many Western institutions, have never attempted to colonise India, nor to interfere with the social and religious life of the people.

While neither the Hindu nor the Muslim civilisation can give up its religion, on which both of them are based, they can easily combine their social, political and economic activities for the common good of the people in general and also utilise all the best elements of Western civilisation, some of which have already become part and parcel of national life within the past two centuries. It is only under the auspices of a new civilisation that the Hindus, Muslims, Christians and Sikhs can meet upon a common platform and combine their social, political and economic activities, irrespective of race, caste and creed, for the good of the nation as a whole.

This new civilisation also offers an opportunity to relegate religion to the private and sacred domain of individual conscience and group conviction instead of making it a

national institution. The separation of the Church and the State has been accomplished in most European countries and a similar thing is happening in some of the progressive Muslim countries. Even in India the State has been separated from the Church under British rule. Moreover, the new civilisation also facilitates the integration of the best features of the existing civilisations as well as the elimination of those institutions which have been found by experience to be social evils, such as the caste system among the Hindus, the purdah system among the Muslims and materialism among the Western peoples.

Finally, the very idea of its newness has a psychological effect. Human energy lies dormant, and it is only awakening and aspirations that can inspire a people to move forward, to achieve something for themselves and for humanity, of which they are only a part. Nothing can better inspire the younger generations of India into new activities of life than the ideals of realising new values in life and upbuilding a new civilisation. Moreover, the whole emphasis of this new civilisation is to turn the social mind towards the future, towards the evaluation and idealisation of aims and activities, and towards the achievements of higher values in life. The "golden age" is not in the past but in the future. It has not been achieved but has to

be achieved. The romance of life is not in thinking of past achievements or glories, but in the act of achieving new values of life. The success of life depends on the continuous evolution of new ideals and aims, and upon ceaseless efforts for their achievement. It is the continuous creation of new social values and the determined endeavour for their realisation by which this new civilisation can assure the uninterrupted progress of society as a whole.

India at Cross Road

India is at a cross road in her cultural development. After centuries of servitude, India is on the way to regain her national self-government and to develop a comprehensive policy and a working programme for the social, political and economic improvement of the entire population. India is thus face to face with a three-fold problem, namely :—(1) the achievement of national self-government and the preservation of the Western institutions developed since the beginning of British rule; (2) the establishment of internal security through the settlement of the communal question; and (3) the revaluation and reorganisation of old and new social values and ideals in order to assure the progressive development of the people.

The first and foremost question of India today is the achievement of complete mastery

over her own self. For centuries, India has been a subject nation, which has retarded not only her political, social and economic development, but has also led to her moral and intellectual degeneration. However good a foreign government may be, it cannot be a substitute for self-government. India has, however, already achieved provincial autonomy and is soon to regain national autonomy or self-government as promised by the British Government. An important problem of autonomous India will be how to assure the unobstructed development of the political, industrial and educational institutions which have been built by the British during the past two centuries and which have been of great value to the development of democratic institutions and new cultural ideals. Any sudden and violent interruption of Indo-British relations may set in reactionary movements and retard or even set back social progress.

The second question is the establishment of equitable relationship among different communities and specially between the Hindus and the Muslims. At the time of the decline of the Moghul Empire, the Hindus asserted themselves for the reconquest of India with the resultant civil war, when the British appeared on the scene. With the prospect of a change from the foreign to national government, the Hindus and

the Muslims have already revived their rivalry in a new form for the control of national government. Moreover, ,the so-called depressed classes have also claimed a due share of representation. The solution of the problem of establishing harmony among these conflicting groups lies in the co-ordination of their cultural ideals for the purpose of achieving some common but higher values, ideals and aims, which only a new civilisation can offer.

The next important factor in assuring the progressive development of this new civilisation is the evaluation of all cultural ideals and the creation of new social values and new social ideals as well as the conscious and purposive direction of social life for the achievements of desired ends. The synthesis of different cultural ideals is not a new thing in India. Early Aryan culture might have been more or less pure, but since the advent of Buddhism, Aryan and non-Aryan cultures have undergone the synthetic process and have merged into what is called Hindu civilisation. The time has come again for India for a new synthesis of different cultural ideals or civilisations, such as Hindu, Muslim and Western. The synthesis or fusion of these cultures has already begun. What is needed is not only the synthesis of all cultures but the realisation of new values and new ideals in this cultural fusion. The stagnation and

decline of Hindu civilisation was in fact due to the lack of evaluation or the selection of those elements in social life which contribute to its progress.

The new civilisation in India has taken its rise at a critical moment of the world. Western civilisation, which obtains in the majority of the advanced countries in Europe and America and exerts great influence in Asia, has bcome vitiated by the overgrowth of materialism, imperialism and capitalism and has been followed by some of its worst evils in some countries, such as racialism, totalitarianism and dictatorship. Barbarism, terrorism and cruelty have been organised on scientific lines; freedom of thought, speech and action has been suppressed; and individuality has been brought under the control of some dominating groups. Western civilisation is thus passing through a very critical moment of its life and the whole of humanity is calling for moral and spiritual regeneration.

No country is in a better position than India to supply the urgent needs of humanity and to build up a moral and spiritual civilisation for the benefit of herself and for the world in general. It is not meant that India has already a ready-made moral and spiritual civilisation which she can give to the world. All that is claimed is that like her vast natural resources which have remained unutilised for productive purposes,

as the present writer has shown,[2] there also lie dormant enormous moral and spiritual forces, which once gave rise to several religious and ethical systems and which can even now be utilised by India for upbuilding a moral and spiritual civilisation for the benefit of her own people as well as of mankind in general. It is for such a civilisation that humanity looks to India.

If India takes up the cause of humanity and makes her choice, she can lay the foundation of moral and spiritual civilisation in a generation or two. There are already enormous social forces in India which express themselves in various social, political, industrial, educational, religious and aesthetic activities. What is much more significant is the fact that with the growth of education, prosperity and suffrage, the immense potential energy of her vast population is being liberated for self-expression. Moreover, there are also important social movements in India, the significance of which can not be minimised, as they have their immediate objectives in the social welfare of the whole population. But they themselves are not sufficient to occupy the entire energy of a nation, nor to satisfy the human soul, whose aspiration rises far beyond reform, prosperity and nationality and which always longs for

2. *Cf.* Author's *Production in India,* Calcutta.

things which are universal, eternal and infinite. While provisions should be made for the fuller and richer expression of the impulses, sentiments, thoughts, beliefs, activities, ideals and aims of each person, they must also offer opportunities for unifying the whole population in the continued realisation of justice, equality and brotherhood, thus satisfying the eternal desire of the human soul on the one hand and assuring the continued progress of all humanity on the other.

(2) Favourable Backgrounds

Cultural contact is the most important force of social evolution. Great civilisations, whether ancient or modern, are the outcome of the fusion of many cultural elements. Diversity in culture brings about competition, conflict, adaptation and adjustment and sets in motion the process of assimilation, amalgamation, integration, and co-ordination, and gives rise to a new and greater culture or civilisation. Muslim and Western civilisations coming in contact with Hindu civilisation have created great possibilities for the rise of a new civilisation and India has offered very favourable backgrounds for its development. In the immediate background of this cultural evolution there are several factors, such as (1) geographical unity, (2) ethnic similarity, and (3) cultural diversity.

Geographical Unity

In the physical background of this new civilisation lies the geographical unity of India in spite of the fact that it is one of the largest countries of the world. India is surpassed in extent only by such countries as Soviet Russia, China, Canada, Brazil, the United States of America and Australia, and is as large as Europe without Russia; some of the provinces, into which the country is politically divided, represent areas which are equal in size to some of the leading European countries. Moreover, its three great natural divisions, namely, the Himalayas, the Gangetic Plain and the Peninsular India, are each a vast territory. It has the highest mountain ranges and some of the largest river systems, and contains high table-lands and low tidal-lands, rugged plateaus and smooth plains, extensive deserts and large forests, and areas of perpetual snow and tracts of tropical heat, all of which make her topography highly variegated.

There prevails in India a great variation in climate. The most important factor in the climatic condition of the country is the presence of the monsoon, which divides it into two great seasons, namely, dry and wet. High altitudes rising from the level of the sea to the height above vegetation have also great effect upon climate; the temperature ranges from tropical heat to arctic cold; and precipi-

tation varies from almost absolute aridity to humidity. Moreover, climatic fluctuations add to the physical variation of the country. When dry winter is changed into wet summer and the land is covered with water for several months in Bengal and other low-lying regions, the landscape is scarcely less variable than that of the snow-belt in the subtropics.

The richness of the flora and fauna is also the cause of diversity in physical features. The flora of India are much more varied than those of any other country in the Eastern Hemisphere. The trees, shrubs and climbers of Oriental types are supplemented by those of European, African and Siberian types and the fruits and flowers of India follow one another in perpetual succession. The fauna of India are as abundant and varied as the flora. Local richness and climatic differences have made the number and kind of animals inhabiting India very large and they far surpass in number those found in the whole of Europe.

The natural resources of the country consist of arable land, forestry, fishery, minerals and waterpower, of all of which India has a fairly large supply. Over one-half of the area is productive; forests in India are limited in extent but rich in variety; thanks to altitude and rainfall, nearly all the trees of commercial importance are represented in India and there are about 2,000 species of

both soft and hard varieties. In fresh water fisheries, India stands second only to the United States of America, while still larger fishing areas lie untapped in different Indian seas. Like fisheries, minerals in India are also large in variety, although limited in quantity. She has, however, a fairly large supply of iron and coal. The potential water power is, however, very considerable and is next to that of the United States. Steps are being taken to develop it.

In spite of its territorial vastness, India is a geographical unit, both externally and internally. It is separated from the rest of the world by natural barriers, such as mountains and seas. Within the country itself, there is however great unity. Each of the three geographical divisions is more or less uniform in physical features. The mountainous characters of the Himalayas, the smoothness of the Indo-Gangetic plains, the highland of the Deccan plateau are features peculiar to themselves. But the Himalayas supplying almost all the rivers and influencing the climates and soils of the plains below form the natural part of Upper India and although the Aravalli Hills separate the north from the south, the plains and plateaus of both intermingle with one another so naturally and imperceptibly that they easily form a geographical whole.

The political and social history of India

is not a mere accident, but the result of India's geographical unity. An invader might have some difficulty in entering into India from outside, but once in India, he had very little difficulty in marching from Peshawar to Chittagong, and once he could cross the Aravalli, the whole of the Peninsular India fell an easy prey. The fundamental unity in the folkways, *mores,* institutions, laws, arts, science and philosophy of India are also the results of her geographical unity.

The territorial expanse of the country affords the growth of a very large population, both the physical energies and mental faculties of which are essential for her building a great and complicated civilisation, specially in modern times. While the natural barriers at the frontiers separate India from the rest of the world and thus afford the growth of a distinct and particular culture, the geographical uniformity within the country itself assures the development of uniformity in cultural ideal. The fairly rich supply of mineral, vegetable and animal resources indicate the possibility of her industrial greatness and national prosperity, and topographical variations and climatic fluctuations form the basis for the development of diversity in mental traits and cultural ideals.

Ethnic Similarity

Like any other national group, the people of India have also been derived from a variety

of racial stocks. First, the Proto-Australians, who arrived in India even before they had developed some of their fixed characteristics. Secondly, the Dravidians, who belong to the Mediterranean race and arrived in India from the West. Thirdly, the Indo-Aryans who belonged to the Nordic or Alpine race and who arrived in India from the North-West between 2,000 and 1,500 B.C. Finally, the Mongolians, who entered India from the North-East and are still to be found in Nepal, Bhutan and Assam. To these must be added different sub-races who came to India during historical times either as conquerors or immigrants. From the 6th century B.C., to the 6th century A.D., Persians, Macedonians, Scythians, Parthians, and White Huns have invaded Northern India. Still later on came the Arabs, Afghans, Armenians, Jews, as well as the Portuguese and other European races.

There is no pure stock in any part of the world, though some of the regions show a larger concentration of certain racial characters. The chief races of India and their distribution may be described in the following terms :—(1) the Indo-Aryans in the Panjab, Kashmir and Rajputana and among the higher parts of Northern India; (2) the Dravidians in Southern India; and (3) the Mongolians in the Indian frontiers of Tibet, Assam and Burma. These chief races have given rise to several sub-races, such as (1)

the Aryo-Dravidian in the United Provinces, Bihar and in parts of Rajputana; (2) the Mongolo-Dravidian, in lower Bengal, Orissa and Assam; (3) the Scytho-Dravidians in the Marhatta countries, North-Western India and Rajputana; and (4) the Turko-Iranians in Baluchistan and the North-West Frontier Province. When it is considered that none of the so-called original races is pure in itself, the complexity of racial elements in India, as in fact in any other country, can be easily imagined. Diversity in racial elements is thus one of the most conspicuous features of the Indian population, thus meeting the diverse needs of India's new civilisation in both physical and mental traits. What is more significant is the fact that this race mixture has added to the variety and vigour of the people of India and laid down the biological foundation for the development of a rich new civilisation.

In the midst of these diversities, there exists, however, some homogeneity among the peoples of India : First, geographical factors including climate and food, either directly or through the development of uniformity in internal glands, have brought about some modifications in racial features, tending towards homogeneity. Secondly, in spite of the caste system, which is both racial and social in origin, intermixture of blood has been the most important factor in racial homoge-

neity. The ancient custom of allowing men of higher caste to marry women of lower castes and the religious systems, such as Buddhism, Sikhism, Vaisnavism, Brahmo Samaj, Arya Samaj, and Christianism attempting to abolish the caste system, have also encouraged mixed marriages. Moreover, sex attraction always plays its part in the development of mixed population. Finally, the result of the admixture of races has also developed racial characteristics among different classes of Indian people, which, although different among themselves, distinguish them from the rest of the human race.

"Beneath the manifold diversity" says Sir Herbert Risley, "of physical and social type, language, custom and religion, which strikes the observer in India, there can still be discerned a certain underlying uniformity of life from the Himalayas to the Cape Comorin. There is in fact an Indian character, a general Indian personality which we cannot resolve into its component elements."[3]

Cultural Diversity

So far as the cultural background is concerned, India offers a unique opportunity for the impact of three great but divergent civilisations, namely, Hindu, Muslim, and Western, each of which has developed through the ages and resulted from the sentiments, customs, thoughts, activities, ideals, aims, laws and institutions of a large body of humanity. The

3. *People of India*, 2nd ed., p. 299.

greatness of this new civilisation lies in the embodiment of the living experiences of a variety of racial and cultural groups. What is equally significant is the fact that these different and divergent cultures have been brought to and established in India by their own adherents.

The most important cultural achievement in India is Hindu civilisation. It is the civilisation which has been achieved by various groups of peoples through prolonged experiences for ages. The Indo-Aryan culture, which mingled with the Dravidian and other indigenous cultures even in pre-historic times, has subsequently absorbed several other cultural elements, such as those of the Greeks, Persians, Scythians and Turks in ancient and medieval times. The greatness of Hindu civilisation lies in the discovery of some universal truths as expressed in their science and philosophy, religion and ethics, art and literature, and social systems. Islam itself is a cultural synthesis. Although originating in Arabia, it has absorbed several Semitic civilisations, such as those of Assyria, Babylonia, Sumeria, Phoenicia, Egypt and Northern Africa. Muslim civilisation has made great contributions to India with special reference to government and administration, science and philosophy, art and architecture, industry and trade. Western civilisation is also an admixture of Greek and Roman civi-

lisations as well as of the cultures of Western European countries, specially of Italy, France, Great Britain and Germany. As noted before, most of our modern institutions, as well as the social values and social attitudes of modern India, have resulted from close contact with the West.

It is thus seen that India has achieved vast resources of cultural elements from the impact of three great civilisations within her borders. While the co-ordination and integration of these diverse and sometimes divergent cultural elements into one organic whole forms the foundation of this new civilisation, its progressive development depends upon a number of factors, such as (1) evaluation and selection of the best elements of these cultures; (2) elimination of obsolete and antiquated elements which are obstacles to its progress; (3) adaptation of some elements to new and changing social conditions; and (4) adjustment and incorporation of new cultural values into existing cultural systems.

(3) PROCESSES OF DEVELOPMENT

Reference has already been made to the rise of Indian civilisation from the synthesis of Hindu, Muslim and Western civilisations and from the new social values, ideals and aims, which have grown in India since the beginning of the 19th century. The development of this new civilisation has been brought

about by several social processes, which may be considered under the following headings, namely : (1) assimilation and amalgamation; (2) integration and co-ordination; (3) re-generation and re-orientation; and (4) evaluation and idealisation. These processes, though neither exhaustive nor exclusive, might be said to have played important parts in the four great periods of Indian history, namely, the ancient, the medieval, the modern, and the contemporary respectively. Some of these processes have already been described.

Assimilation and Amalgamation

The most important processes of cultural fusion are assimilation and amalgamation, by which either one cultural group is incorporated into another through absorption into its traditions, sentiments, thoughts and institutions, or two or more racial groups are blended into one through intermarriage or otherwise. While amalgamation is merely a physiological process and may be helpful to assimilation, the latter is a psychological process and is essential to cultural fusion.

The cultural history of India has been traced back to what is called the Indus Valley civilisation some 3,000 years B.C. It was not, however, until the advent of the Indo-Aryans that Hindu civilisation began to grow. Even before their arrival in India, the Indo-Aryans

had made considerable progress in cultural attainments, such as social, religious and political institutions and art of warfare. With their superior culture, especially fighting power, they not only conquered the country, but also imposed their culture upon the indigenous peoples, and the early impression of their dominating cultural ideal was so great that Hindu civilisation has continuously followed the Aryan cultural patterns in ideas, thoughts, customs, laws and institutions.

Buddhism was a great unifying force of the peoples and cultures of India for about 1000 years. When Indo-Aryan culture spread eastwards up to the frontier of Bengal, it came in close contact with the various non-Aryan cultures. It was Buddhism which combined the Aryan with the non-Aryan cultures and brought most of the races of India into one cultural ideal, specially when Asoka became the Emperor of India and made Buddhism a State religion. The attempt of the Buddhists to popularise the culture was, however, mostly frustrated by the Brahmins, who established neo-Hinduism, or Brahminism, although they incorporated, in a new system, most of the cultural achievements of the Buddhists, thus making it again a richer civilisation.

The success of the Indo-Aryan culture in assimilating other cultures lies in its spirit of toleration. The pervading thought of the

Indo-Aryan culture is that a unifying spiritual reality underlies this visible world, and the true philosophy of life consists in the search after this unity in the midst of all diversities. This dominant conception of Hindu civilisation has developed tolerating spirit. While attempting to preserve their own cultural ideals, the Indo-Aryans respected other cultures. This spirit of toleration has helped them to absorb all the indigenous cultural ideals and also to assimilate all the subsequent cultures brought by the invaders and conquerors up to the 10th century A.D. Thus the cultural achievements of different races and tribes of the early periods, such as the Greeks, the Persians, the Scythians and the Turks, were subsequently assimilated into the great mass of Hindu cultural achievements under what is called neo-Hinduism or Hinduism.

Amalgamation of racial groups began very early in the Vedic period, inasmuch as the early Aryans did not hesitate to take their wives from the lower castes. But it was a commoner practice during the Buddhistic period when the caste system was condemned. The greatest period of racial amalgamation was, however, the ninth and tenth centuries, when Rajput peoples were formed by the blending of the Aryans, non-Aryans and foreigners of Central India. The practice of giving daughters in marriage to higher castes and taking wives from the lower castes

helped in the blood-mixture of many racial and sub-racial groups. This process of amalgamation has been a great help to Hinduising many foreign tribes and lower castes.

While these processes of assimilation and amalgamation are going on among the Hindus even today, the initiative in this matter has been taken by the proselytising religions, such as Islam, Christianity and Sikhism. As compared with the increase in population of 26·8 per cent among the Hindus in 50 years from 1881 to 1931, the increase in population was 55 per cent among the Muslims, 134 per cent among the Sikhs and 238 per cent among the Christians.[4]

INTEGRATION AND CO-ORDINATION

Integration and co-ordination are still another class of social processes for cultural synthesis. They adjust cultural elements either into one organic whole or bring them together into a working order, preserving their individual characters. Integration and co-ordination are not new processes in India, but were utilised in establishing neo-Hinduism, inasmuch as many indigenous cultural elements were incorporated into Hindu culture without much modification. But it was the advent of Islam which made it neces-

4. *Cf.* the writer's paper on "Differential Fertility in India," *Report on Congress International de la Population*, Paris, 1937, Vol. 3, pp. 100-114.

sary to adjust cultural differences through the process of integration and co-ordination.

Muslim civilisation, in fact, brought into India an altogether new cultural ideal, with its absolute and uncompromising monotheism. There soon grew, however, a tendency to integrate and co-ordinate some of the Muslim and Hindu cultural elements. In spite of cultural differences, by far the majority of the social, political and industrial activities of Hindus and Muslims are concurrent and complementary rather than divergent and contradictory. In fact, agreement and concord among the religious groups of India are commoner than disagreement and discord.

The integration and co-ordination of some of the cultural ideals of Hindus and Muslims have been facilitated by several factors :— (1) the common origins of the Hindus and by far the majority of the Muslims; (2) policy adopted by some Muslim emperors, especially by Akbar, to give the Hindus the same position in the State as the Muslims; (3) the adoption by the Muslims of some of the Hindu institutions; and (4) attempts made by some religious teachers, such as Kabir, to unite the Hindus and the Muslims under one religion.

Government has also played an important part in the process of cultural integration and co-ordination. Asoka in the 3rd century B.C., Chandragupta II in the 3rd century A.D., and Akbar in the 16th century brought

a large part, or practically the whole, of India under one government and helped in cultural consolidation and unification. Moreover, British rule has been of great help in the co-ordination of indigenous cultural elements in India owing to the policy adopted by it, such as (1) non-interference in social and religious affairs of the indigenous peoples, and (2) impartial administration of social justice, irrespective of race, caste or creed.

Regeneration and Re-orientation

More important processes for the development of this new civilisation are, however, regeneration and re-orientation, *i.e.*, the revival of old cultural ideals and re-organisation of social institutions on a new basis. These processes have been brought about by several factors, such as the following: (1) the establishment by the British of political, industrial and educational institutions during the past two centuries; (2) the Indian Renaissance since the beginning of the 19th century; and (3) various social movements, which have followed the Indian Renaissance.

Reference has already been made to the various cultural contributions made by the British to Indian civilisation. Themselves conservatives, the British not only avoided any interference with the social and religious institutions of the country, but wanted to keep

the *status quo* in social organisation as far as possible. But the very fact that they were a progressive nation with advanced political, industrial and educational institutions, which they built in India for the preservation of their political and economic interests, led to the re-orientation of some of the most important institutions of modern India.

Of the various benefits of British rule, the most important are the following : (1) *peace and order* established by the British Government since the first quarter of the 19th century; (2) *uniform administration*, including the common Civil Service, educational systems and English as official language; (3) *facilities for communication, e.g.*, railways, post and telegraph, bringing the different parts of the country within easy reach of each other; and (4) *press and platform*, which have developed since the early part of the 19th century for social, religious and political movements. The Indian press, both vernacular and English, is one of the most important factors in the development of common national life.

A very important factor in the development of Indian civilisation is in fact the Indian Renaissance or the regeneration of national life, not only in art and literature, but also in social, political and economic activities in general. Neither a mere contact of several cultures nor even their fusion can

lay the foundation of a new civilisation. Some of the valuable cultural ideals which have been lost through some physical and social causes must be renovated in the light of modern philosophy, science and art and old institutions must be adapted to new and changing social conditions. Moreover, new cultural achievements must be adjusted to social institutions, new thoughts and ideals must be rooted in national consciousness and aspirations and aims must be integrated into new cultural ideals.

The founder of the Indian Renaissance was Raja Rammohun Roy, who took the initiative in most of the modern cultural movements, such as abolition of the *Suttee*, education and emancipation of women, separation of the judiciary from the executive, establishment of the freedom of the press, codification of Indian laws, introduction of English as the medium of higher education, improvement of Bengali as a written language and the foundation of the Brahmo Samaj. In brief, Rammohun was the founder of modern India.

The Renaissance movement gained immense strength and made great progress during the first half of the 19th century and has been followed by several social movements with special reference to religion, reform, education, industry and government. All these movements are more or less cons-

cious, continuous and organised activities with a view to eradicating some outstanding social evils or. reforming some old institutions or even realising some new social ideals and social values.

The earliest social movements in modern India relate to religion, the most important of which are the Brahmo Samaj, the Arya Samaj and the Ramakrishna Mission. All of them are the direct results of the contact with Christianity and Western civilisation and have exercised great influence upon the national life of India. Reform movements have much more tangible results than the religious movements. The lead in social reform movements also was given by the Brahmo Samaj, which has done much in bringing before the public the evils of child marriage, caste and untouchability, enforced widowhood and the purdah system. Most of these movements are now carried on by separate and independent organisations. Child marriage has been restricted by national legislation. Hindu widow marriage has been legalised and provision has also been made by the Baroda State for divorce among Hindus. Movements for the emancipation of women have been undertaken by women themselves.

The most important movement for the elevation of the people to a high cultural level is that of education. Among the landmarks of

the educational movement the most important are the following :—(1) the introduction of Western learning, with English as the recognised medium, in the 'thirties of the last century; (2) the establishment of universities at Calcutta, Bombay and Madras in the 'fifties, and at other towns later on; (3) the enactment of primary educational Acts by eight different provinces since 1918, granting local governments option for imparting compulsory primary education; and (4) introduction of vernacular language for primary, secondary and even higher education in different provinces. As a result of the educational movement, there has grown up in the country a large number of people educated in different branches of learning, such as art, science and philosophy, as well as in different learned professions, such as law, medicine and engineering. Their intellectual activities have been expressed in different organisations and associations of history, economics, science, medicine, chemistry and law, and have helped the growth of a new social consciousness in India.

The industrial systems are still among the links which unite the inhabitants of a country into one or more groups. The greatest movements in the industrial organisation of the country are (1) the gradual commercialisation of agriculture; (2) the revival of indigenous industries including arts and crafts

by the Swadeshi and the Khadi movements as well as by Government subsidies; (3) the rise of organised industry, which employed about 5 million workers by 1931; (4) the rise of indigenous capital and enterprise, which has been taking an increasingly important part in national industry and finance, and (5) the rise of the labour legislation and of the trade union movement, which have followed organised industry.

The last but not the least important social movement is that in connection with Government as represented by the Indian National Congress, the Indian Muslim League, and the Indian Liberal Federation. The Indian National Congress has, since 1885, exercised a great influence in the development of the spirit of national unity as indicated by its success in the elections of 1937 under the new Constitution, when the Congress captured seven out of eleven provincial governments. As a result of the national movement in India as well as of the adoption of more liberal policy by England, the Constitution of India has been made more liberal by the Government of India Acts of 1919 and 1935. By the Act of 1935, the British Provinces have been granted autonomy and provisions have also been made, though temporarily postponed for the duration of the War, for the federation of Indian States with British Provinces under a Federal

Government. Moreover, India has also been promised Dominion Status after the War, which, as reconstituted by the Statute of Westminster of 1926, is nothing short of independence except in name.

EVALUATION AND IDEALISATION

The most important processes in the development of this new civilisation are, however, evaluation and idealisation. Although cultural fusion is the basis, the new civilisation aims at much more than a mere synthesis of old cultures. In fact, this new civilisation has a four-fold purpose—first, the elimination of those elements from the old cultures which are antiquated, obsolete and detrimental to the growth of modern society; secondly, the adaptation of old cultural ideals to new social environment; thirdly, the creation of new social values in conformity with the progress of art, science and philosophy; and finally, organisation of all social processes for realising these new values in actual life.

All these processes require evaluation, selection, idealisation with a view to creating new social attitudes and new social values involving reconstruction of social organisation for its further progress through the process of adaptation to physical and social environment. A dynamic and living community undergoes constant processes of elimination and reorientation, creates its *mores*, customs;

laws and institutions, and incorporates in its body politic new cultural values in art, science and philosophy and thus protects itself against stagnation, degeneration, subordination and subjugation, and develops its own dynamic personality.

Process of evaluation implies, however, the existence of social consciousness, which is, though not identical with, closely related to national life. The development of nationalism is one of the greatest achievements of modern India within the past two generations. Several political factors have helped in the growth of national consciousness and in the creation of national unity, of which the most important are the following :—(1) superiority complex of the British, both political and racial, creating a great gulf between the Indians and the British; (2) the *Ilbert Bill* of 1883, in connection with which the non-official British in Bengal and Bihar protested against the inclusion of Indian Judges in any trial in which the British were involved; (3) *the Press Act*, restricting the freedom of the Indian press, especially in the vernacular; (4) *the Partition of Bengal* in 1905, dividing the Bengalee-speaking people into two divisions, each division under a separate provincial government; (5) the *Rowlatt Act* passed in 1919 against sedition and conspiracy in Bengal, in the face of strong protest from all classes of the Indian population; (6) the

Panjab Tragedy of 1919, causing the loss of lives of several hundreds of men, women and children at Jalianawalabagh and arousing great indignation throughout the length and breadth of the country; and (7) the Non-co-operation movement of Mahatma Gandhi as a protest against the repressive measures of the Government.

There were also several international factors which stirred national feeling and helped in the growth of national consciousness, such as (1) the Russo-Japanese War in 1905-6, showing the vulnerability of European power and imperialism; (2) the discriminating policy adopted by the Colonies against the Indians, especially in South Africa, causing nationwide resentment; (3) the Great War (1914-1918), in which India made a spontaneous response to the British Government; (4) the Treaty of Versailles of 1919, in which India became a signatory to an international treaty for the first time; and (5) the inauguration of the League of Nations and the International Labour Organisation in 1919, in which India has been taking an active part in many international questions.

As a result of these Renaissance and social movements as well as of various internal and external historical events, there have been growing up in India a new social consciousness and a new national will, which have been expressing themselves in the

demand for, and organisation of, compulsory elementary education, abolition of caste and untouchability, universal adult suffrage, national self-government, social justice and equity, industrialisation of production, reconstruction of rural life, technical and vocational training, national economic planning and research and investigation, all of which are among the essential elements of this new civilisation.

The last, but not the least important process of developing this new civilisation is idealisation or creation of new social values either by restating some old and neglected virtues or visualising some new virtues, for the achievement of which all the national energies should be directed and all the social activities organised. As a matter of fact, the essence of this new civilisation lies in the continual idealisation of new and evolving social values and in the continual attempts for their realisation.

While the ideals and aims of this new civilisation are many, mention may be made of only a few cardinal virtues, which are the integral elements of this new civilisation. One of the greatest contributions to humanity is the Hindu conception of God, which is a basic element of this new civilisation. The Hindus conceived the cosmic energy of which this universe is an expression, as an eternal, infinite, supreme spiritual Being and attempted

to realise it in terms of truth, good and beauty. The realisation of this Supreme Being in all aspects of life was conceived as religion. It is this conception underlying all mythical and allegorical beliefs and primitive and crude religious practices, which has upheld Hindu civilisation from ultimate decay in spite of foreign invasion and conquest, national subjugation and subordination, social stagnation and inertia. This conception is of great significance even to modern times, when struggle for existence, rivalry and competition, and materialism and agnosticism dominate all social, political and economic activities, and man has scarcely any time to come to himself and to realise his inner self in its moral and spiritual aspects. There must be some conception of an ultimate reality in the contemplation and realisation of which the human soul may find its best development and highest happiness.

The second cardinal point of this new civilisation is the brotherhood of men or the moral and spiritual unity of all human beings, which though perceived by the Hindus and preached by the Christians, was for the first time practised by the Muslims. It forms the basic element and central point of social organisation in all Muslim countries and is one of the most important points of the new civilisation. There was no time in human history when the need of this message of Islam

was so urgently needed as at present. In spite of the scientific truth to the contrary, racialism, "Aryanism," and "Nordicism" have become prevailing doctrines in some countries and have been expressed in such slogans as "yellow peril," "rising tide of colour" and "white Australia." It is time to re-establish the essential unity of mankind not only in science, but also social attitude, national law and international relations.

The third point of this new civilisation is the conception of the common man as the centre of all social activities, as developed in the West. Unlike Greek, Roman, Hindu and other ancient civilisations, Western civilisation, as developed during the past two centuries, has realised the importance of the common man in social progress and preached the doctrine of liberty, equality and fraternity and advocated the establishment of equal right and privilege for all people. Nowhere is there a greater necessity for the appearance of the common man in the centre of social activities than in India, where by far the majority of the people are diseased, ill-fed, ill-clothed and illiterate and where they are penalised by rigorous social custom, such as caste and untouchability, child marriage and enforced widowhood and the purdah system. Although for two centuries British rule and contact of Western civilisation have undermined some of the rigid customs, they still remain in the

background of the social, political and industrial organisation of the country. This new civilisation starts its life with the common man in the centre of cultural development.

The last and the most important basic elements of this new civilisation is social democracy, which has been dreamt of by poets and philosophers, philanthropists and reformers and seers and prophets and has been vaguely conceived by such movements as trade unionism, syndicalism, socialism and communism. Social democracy must, however, be preceded by political democracy or equality of men before the law, which has been attempted by the French Revolution as well as by industrial democracy or equitable distribution of wealth, which is being attempted by Soviet Russia. Social democracy is, however, a much more difficult task, inasmuch as it depends upon the moral and intellectual development of men and women not only in the exercise of rights and discharge of duties, but also in mutual respect and service. It is a difficult task for any community or nation, but it is only in the attempt at realising the highest and noblest ideals that the individual attains his perfection and society proceeds towards the higher stage of progress.

It is thus seen that the fusion of Hindu, Muslim and Western civilisation and the development of new social values, ideals and aims, have facilitated the rise and develop-

ment of this new Indian civilisation. This new civilisation is, first of all, based on the positive background supplied by the principles of various natural and social sciences with the common man in the centre of all social, political and industrial activities; secondly, it aims at liberty, equality and brotherhood through moral and spiritual relationship of all human beings, irrespective of race, caste and creed; thirdly, it makes an attempt at the establishment of social democracy where all men and women may live together in mutual respect and service; and finally, it seeks to find the final happiness of men in search after truth, good and beauty of an ultimate reality, whether as an abstract moral principle or a supreme spiritual Being.

4. Principles of Reconstruction

The foundation of this new civilisation, as noted before, has been laid, first, by the fusion of Hindu, Muslim and Western civilisation; and secondly, by the rise of new cultural ideals. Although a beginning has been made, this new civilisation requires thorough and careful reconstruction so that it may really contribute to the moral and spiritual elevation of the Indian people as well as of mankind in general. The reconstruction involves several principles, which may be classified under the following headings, namely :—(1) The individual and society; (2) development of

personality; (3) organisation of the group; and (4) progressive social order.

The Individual and Society

Civilisation is based on two elements, the individual and society, which are, however, co-relatives as the one cannot exist apart from the other. While the individual is an expression of social life, of which he is a unit, society is also the expression of collective life comprising the experiences of the individuals. The principle involved in cultural progress concerns the mental, moral and spiritual development of the individual on the one hand and the integration and co-ordination of the activities of the individuals forming society on the other. The mutual adjustment and co-ordination of the individual and society in their functional aspects is a perpetual social problem.

The individual is the conscious organism and motive force in all social processes. His impulses, instincts, sentiments, beliefs, thoughts, activities, aims and ideals arising from the inter-actions between himself and his physical and social environments are the basic elements, out of which grow folkways, customs, laws and institutions, forming the social contents of a civilisation. But the individual himself is the product of society, is nurtured and reared in a social group and owes the growth of himself not only to those elements

in which he resembles others, but also in those in which he differs from them in social behaviour. He is at the same time a generator of new social forces, innovator of new behaviour patterns, creator of new social values and contributor to social progress.

That disease and poverty as well as illiteracy and ignorance are great impediments to the normal growth of the individual is quite evident. But there are many other social hindrances to its development. First, dogmatic religion, which interferes with the very inner springs of human thinking and activity through fear or punishment, as in the case of the Catholic Church, which burned many human beings in order to save their souls. Secondly, authoritative custom, such as in Hinduism, which leaves very little personal liberty in social behaviour except those approved by the caste and the scriptures. Thirdly, dictatorial or totalitarian State, which permits human activities only in those spheres which will strengthen its authority or power as in the case of some of the present European States. Finally, intolerant public opinion, which disapproves all those activities which do not fall within the spheres of the standards set by itself. That the individual must conform to some basic social behaviour patterns, on which social organisation is based, must be readily accepted; but the principles of such behaviour patterns should be very

simple and broad, leaving ample scope for the free development of the individual.

The development of the individual depends, first of all, upon education, both traditional and institutional. With the progress of society, the process of education has become complex and elaborate from childhood until youth and even after. For the fullest development of the individual there must also be freedom of thought, speech and action. Moreover, in modern society a man must also enjoy economic security, exercise political rights, discharge his duties so that he may have full opportunity for expression of his individuality.

Society comes into existence through association, whenever two or more individuals live together, whether in the family, tribe or community, and whenever collective function becomes necessary for the provision and regulation of food and shelter, for internal and external defence, for the establishment of peace and order, for the propitiation of the unknown or supernatural, for the regulation of social and individual behaviour, and for the initiation of younger generations to the existing social order, thus giving rise to such activities as well as institutions as industry, government, religion, morality and education.

Like the individual, society is also an entity and consists of the experiences of individuals as lived in society. Although im-

plying a group of individuals in association or cultural relation, society means not merely the admixture of individuals, but their collective life, such as habits, customs, laws and institutions, which arise through the interaction and interplay of the inner selves of individuals and out of their sentiments, beliefs, thoughts, ideas, activities and aims, as are effected through association, as are held together by some fundamental principles, moral and spiritual, as if into one unit, and as are transmitted as cultural heritage from generation to generation.

Like that of the individual, the success of society depends upon its self-organisation in relation to both its internal and external functions. With the evolution of society as a result of constant mastery of man over himself as well as over nature, and progress in art, science and philosophy, social functions also multiply, and become complex, requiring a variety of elaborate institutions for the discharge of its duties towards its own self as well as towards the individual. Society must adjust itself to the changing conditions of the world and adopt the latest achievement of art, science and philosophy, including discovery and invention. Moreover. society must organise itself more thoroughly and solidly for internal and external defence, utilise the most up-to-date process of production and most equitable system of distribution and

encourage and facilitate the moral, intellectual and spiritual development of the individual.

For functional purposes, society acts always as a unit, an organism or even as an individual. It has its own personality and consciousness and its own mind and will, which is expressed in a variety of ways. It may be that the so-called social will is exercised by a single individual as in dictatorship, by a group of individual as in an oligarchy, or by the majority of a people as in a republic. But with the diffusion of public education and the introduction of adult suffrage, the whole trend in modern times is to include as many people in the formation of the public will as possible. The most important institutions of a modern society for the fulfilment of its function are the State, the church, industry and education, and although the State may usurp the function of society, in certain countries and for a certain time, Society may often make the State obey its wishes in the long run through strong public opinion.

As in the case of the individual, dogmatic religion, authoritative custom, dictatorial State and intolerable public opinion are also impediments to the development of society. Moreover, as society evolves, function increases and structure multiplies, all forms of social behaviour may be conventionalised and separated, from not only the individuals but also from the original functions. In course

of time, the institutions become all the more important and may be controlled by the interested parties, leading to the submergence of the individual and the decay of collective function and the stagnation of society itself. Thus, in spite of the high cultural achievements like those of Greece and Rome, Hindu society has declined and lost its power in the progressive development of the people.

Social decline or decay is due to still more important causes. In both Greek and Roman civilisations, most of the individuals were ignorant and left outside the scope of cultural achievements. A large number of the people were either slaves or serfs and only a small section had the privilege of exercising rights and enjoying privileges. The fall of Greece and Rome was followed by the Dark Ages and even the limited class of educated people was under the absolute control of the clergy and there was no scope for freedom of thought, speech and action.

It was during the Renaissance movement that freedom of thinking was restored and during the Reformation Movement that human conscience asserted itself against religious and social tyranny and it was during the French Revolution that the dignity of the common man was re-established. Some of the fundamental principles enunciated during the period have become the common property of the whole human race. " All men are born

equal and with equal rights and everybody is one and nobody is more than one " is the basic principle of modern social organisation as enunciated in the West by the end of the 18th century. This cardinal principle underlying Western civilisation is also the basic tenet of the new Indian civilisation. As in the West, the Indian Renaissance has brought to all the old cultural ideals and developed a new consciousness of individuality. It is the individual on whose physical and mental resources are built the whole social fabric and the whole civilisation.

The new civilisation of India is therefore based on two cardinal principles. First, the fullest and richest expression of the individual for the benefit of himself as well as of society in general, for which the individual should be given the fullest opportunity not only for the exercise of rights and enjoyment of privileges, but also for discharge of his duties, for which he must be educated and trained. Secondly, the reorganisation of society on a new basis, where not only the classes but also the masses can " live, breathe and have their being " and where the rights and privileges of humanity become accessible to the whole population, irrespective of race, caste and creed. The new civilisation is in fact the civilisation of the people to be achieved by the collective life of the people and to consist of sentiments, beliefs, activities, aims and ideals, as well as

the achievements by the whole population in industry, politics, ethics, aesthetics and religion. It is the consolidation and co-ordination of the material, moral and spiritual achievements of the whole population into one component whole which constitutes the sum total of this new civilisation.

Development of Personality

The starting point in this new civilisation is the development of personality or the organisation of the conscious elements of a person into an entity. An individual is a physio-psychic unit. Under the law of heredity, he resembles his fellow beings in most respects and under the law of variation, he differs, both physically and psychologically, even from his immediate progenitors in some respects. It is the development of the entire individual, including both his similarities and dissimilarities, which assures the continuity of social progress on the one hand and offers the possibility of variation, innovation and progress on the other.

The expression of individual life requires satisfaction of several desires, such as that for family, prosperity and happiness as well as that for the realisation of intellectual, moral and spiritual aims and ideals. For fullest self-expression the individual should have a variety of favourable conditions, such as (1) sound birth; (2) adequate education. (3) in-

tellectual freedom; (4) economic security; (5) intelligent citizenship; (6) social equality; and (7) personal religion.

The first requirement of an individual is sound birth. A person must have sound parentage, and should be free from congenital defects and diseases. He must receive prenatal treatment, *i.e.*, should be born of a healthy and properly nourished mother, and also ante-natal care in the form of sanitary and other provisions at his birth and immediately after. Moreover, his childhood must be conserved and developed by providing sanitary habitation, proper nourishment and physical exercises.

The second requirement of an individual is adequate education with a view to initiating him to the existing social institutions and to inspiring him to express what is the best and noblest in him. General education should be accompanied by special training in those moral virtues which may help in building up his character and make him a fit person for independent action. What is equally important is that he should be given vocational guidance and training which may be continued even after he leaves his school, so that he may continue to remain an efficient contributor to the progressive national prosperity.

The third requirement of an individual is intellectual freedom so that his mind may develop without being hampered by dogma,

creed, prejudice and fear, all of which stand in the way of the full expression of personality. Like taboo or rigid regulation regarding food, clothing, occupation, manners and customs in the primitive society which bind a man to the community in every step of his life, many social institutions in the old static and civilized community which have become conventionalised, are great hindrances to the growth of intellectual, moral and spiritual development. One of the objects of this new civilisation is to give best opportunity to an individual to take an objective attitude towards life and follow his own development without regard to antiquated and obsolete custom and attitude. No man is completely free from the influence of the dominating ideals and aims of a community in which he is born, but the greater the power to view everything objectively, the higher is his achievement in intellectual and moral development. While conforming to the social customs, laws and institutions which are absolutely essential for the preservation of the established social order, an individual should rise above all the social conventionalities and pursue his independent thinking and evaluate things from a broader perspective.

The fourth requirement of an individual is the provision for economic security, by which is meant that a man must achieve a certain amount of education, training and effi-

ciency for some occupation, and be given an opportunity for employment, which he can perform to the best of his ability and in which he can earn a decent living for himself and for his family. In the modern complicated and industrialised society and under the aegis of private ownership, it has become more and more difficult for an individual to obtain economic security in the face of internal and external competition as indicated by increasing unemployment in all industrially advanced countries. An individual must therefore be helped by the State in securing a permanent and lucrative employment and must also be assured of a permanent and adequate income for maintaining a respectable standard of living and for participating in the increasing national prosperity.

The fifth element of this personality is the development of intelligent citizenship. Modern society has become more and more complex and complicated and some of its varied functions must be undertaken by collective or group efforts, for which modern Government serves as an organ. Since individual interest is affected by Government in many social and economic aspects, the individual must take active part in political affairs for safeguarding his own interest and must have a chance of selecting his own representative at the local, provincial and national legislature. Not only should he be given full

suffrage, but he must also be prepared by education and training to participate in all local, provincial and national affairs, and become a motive force in the modern State.

The sixth important qualification of this new individuality is the acquisition of social equality. Although the ideal of political equality has been gaining ground for over a century and that of industrial democracy has also been fully conceived, the question of social democracy has scarcely received sufficient consideration. An individual should not only enjoy equality before the law and maintain a decent standard of living, but he must also feel socially equal among his fellow men and women and should enjoy personal dignity in all his social relationships. While a certain amount of education and training in art, literature and philosophy may be helpful to the achievement of his personal dignity, what is essentially needed is the moral and spiritual achievement which alone can add to his character and behaviour and elevate him in the estimation of his fellow-men.

The seventh, which is the last but not the least important element of this new personality, is the development of personal religion. The essence of a religion is to have an ideal, whether a personal god, or a moral code, or an abstract principle, and to try to realise it in all the activities of life as a sacred duty. This religion may be egoistic in the sense of

following one's own welfare or success in this world or salvation in the next, or altruistic and social in the sense of the cultivation of fellow-feeling, brotherhood and service to mankind. In the nature of things, the actions and reactions among different individuals or groups of individuals imply the existence of the rules of the game and of certain behaviour patterns, some of which are mere mechanical processes, others are enforced by the law, while there are still others which depend upon individual choice for observance. The more complex society is, the more highly developed is the moral code, upon the observance of which depends the welfare of both the individual and of society. Moral principles are brought into function by social approval or disapproval, but an individual with a highly developed moral consciousness scarcely depends upon social sanction for his behaviour towards his fellow-beings. The new personality implies that a person should develop a moral and spiritual consciousness in which his behaviour patterns, duties, aims and ideals may be personified into a personal religion and may be continually realised in the brotherhood of men or in the spiritual relationship with the ultimate reality of God.

In short, the new personality means that a man must be an intelligent, moral and spiritual entity in himself. He must adapt himself to the social order in all political,

economic, ethical and aesthetic aspects and adjust himself to the changing conditions of modern times. Moreover, he should seek the highest and richest self-expression in the development of free thought, moral consciousness and selfless service to mankind, as taught by Hindu, Buddhist, Muslim, Christian and other religions, and dictated by modern democracy, thus meeting the demands of both the East and the West.

Organisation of the Group

Between the individual and society stands the group or a number of persons accidentally gathered or consciously organised, either temporarily or permanently, but working collectively rather than individually. A group may be merely a loose body, such as the crowd or a highly organised body such as the State. Between these two extremes, there is a variety of groups, both homogeneous and heterogeneous, such as the family, sect, caste, community and nation, through all of which the individual is integrated into society.

An individual is organically related to the family, which is the primary social group, but most of the groups come into existence through the habit of men working together either consciously or unconsciously. While some of these collective activities result in only loose relationship, others lead to the development of organised groups. A group

represents, however, not the persons composing it, but their psychological contents arising from actions and reactions of their inner selves as well as between them and their environments and differing from the mental contents of each person composing the group. The group also differs from society, which represents all the cultural heritage of humanity as well as the sentiments, thoughts, folkways, *mores,* laws and institutions of the living beings as affected by aspirations, ideals, aims and plans for the future.

The group is the connecting link between the individual and society. It is in fact the group with which the individual comes in direct contact. Society is a larger entity and influences individual feelings, thoughts and activities mostly through various groups. Social forces naturally express themselves around some human interests, such as economic, political, ethical, or aesthetic, to name them only in broad features, and lead to various activities by the group itself or by society as a whole. All the group activities which are socially beneficial and which result in permanent good for society, first focus public attention and then gradually lead to the evolution of values, aims and ideals, some of which may ultimately be realised by society.

Group activities have many functions in social life. First, it is the group which forms the first nucleus for the development of indivi-

dual concepts, ideals or aims before they take definite shape. Secondly, it is through the sympathetic and critical attitude of the group that the individual can develop his own personality and acquire any conception of society itself. Thirdly, many of the social values, *e.g.*, mechanical inventions, are often experimented with by the group before their efficacies and effects may be ascertained and socially adopted. Finally, it is the group again which is responsible for the adoption of the ideals and values of an individual for a community, nation or society as a whole. In fact, group activities play a very important role in the evolution of society.

The number of groups in any society is legion. All social activities take place through the collective endeavour of individuals or groups and the higher the development of society, the larger is the number of groups through which it carries on its various functions. While the family, the church and the State are only broadly defined groups serving some fundamental functions of society, there are also innumerable groups in every community for serving some minor but inevitable social functions. It is thus difficult to classify the groups of any social organisation except under such broad headings as industry, politics, education, religion, ethics and aesthetics. Moreover, all of the groups are not socially beneficial: in fact, some of the groups are

formed for the realisation of personal interest even at the cost of other groups or of the whole society.

A very important problem of social progress is therefore the organisation of the groups with some definite object in view for the furtherance of the social, political, economic, ethical and aesthetical interests of society. In order to become effective and beneficial, groups must be (1) voluntary, (2) open, (3) purposive, (4) homogeneous, and (5) altruistic. In the first place, it is only in a voluntary association that a man can express what is the best in him, thus achieving his full individual development and benefiting society at the same time. Secondly, a group must be open in the sense that its objectives and proceedings should be subjected to public criticism. A secret organisation, such as Klu Klux Klan, is a two-fold calamity inasmuch as it hinders the growth of the best in an individual and may even do harm to a group or society in general. Thirdly, a group must have a definite aim or purpose, for the fulfilment of which it can devote its entire energy, thus benefiting both the group and society. Fourthly, it must be homogeneous, *i.e.*, all the members of the group must be guided by the same ideals and aims, which alone can give cohesion to its members and facilitate the realisation of its objective. And finally, a group must be guided by altruistic

purposes, *i.e.*, for the benefit of society while pursuing the interest of the individual members or even of the group itself. No country is in greater need of such group formation as India, where social, political and industrial development lags behind.

Progressive Social Order

A civilisation is the sum total of the experiences of an entire people or groups of peoples passing from generation to generation and extending from the dim past to the unknown future. It is guided by a large variety of physical and social forces, most of which remain unknown and unconscious. But with the rising social consciousness, some of its principles become known and, what is more important, some of the social movements and processes are guided by conscious and purposive activities, aims and ideals. As a creative social process, the new Indian civilisation must satisfy the needs and desires of the masses, the aspirations and ambitions of the classes, and the aims and ideals of the whole nation for the continued realisation by the people of the principles of justice, equality and brotherhood in the process of social evolution.

This new civilisation implies the organisation of a new and progressive social order, which should be based on the positive background of science, both natural and social,

and which should aim at the realisation of such higher values of life as are dictated by religion in the broadest sense of the word. The object of all rational activities of society is to find the underlying principles of social forces, some of which are unknown and unconscious, in order to apply them to the best expression of individual and social life. It is the application of these principles as embodied in philosophy, science and art, which assures social progress. Moreover, liberal religion does not merely imply belief in God, the soul and their inter-relation, but also the realisation of all those aspirations, aims and ideals, whether in the form of abstract or concrete principles, such as truth, good and beauty or humanity and progress, in the contemplation or realisation of which the human soul finds its highest happiness.

The essential elements of this new civilisation and this progressive social order on which it is based, should be the following :—(1) nationality; (2) individuality; (3) rationality; (4) industrialism; (5) democracy; (6) toleration; (7) progress. These elements are neither exhaustive nor exclusive but together they form an essential condition and the working basis of this new civilisation.

The first element of this new civilisation is *nationality*, as distinct from nationalism, whether political or economical, that is, a

territorial group occupying a geographical area and having a common government for achieving common ends in certain vital aspects of life, which is its basis rather than race or religion. That race cannot be the basis of civilisation is evident from the fact that there is no such thing as pure race in any part of the world, and least of all in India. Nor is religion a surer basis of civilisation as the same civilisation may have several religions and the same religion may be found among several civilisations. Religion has already become a private affair of individuals or groups rather than a national affair of the whole population. Even in India religion has been separated from the State. Moreover, the very fact that religion, which forms the basis of Hindu and Muslim civilisations, is a cause of social stagnation and a source of communal conflict, shows the necessity of changing the very basis of civilisation. What is much more important is the fact that nationality in the sense of the State has several important functions to perform in modern civilisation. Some of the collective activities of society, for example, may best be undertaken by Government, which has become the organ of modern society for performing collective social functions in addition to the ordinary routine work of preserving peace and order. The lack of national sentiment is no mean cause of India's subjugation by foreign

powers in spite of its greatness in area and population. It is on the basis of nationality that a new and progressive society can be built.

The second requirement of this new civilisation is *individuality,* which depends upon the unity, cohesion and co-ordination of the divergent and diversified social, political, industrial, ethical and aesthetic ideals, thoughts and activities, expressed by Hindu and Muslim civilisations and contributed by Western civilisation, into one common whole by one or more common links, with a view to making this new civilisation a strong and solid entity and to give it a new personality. There are several factors which have brought about this national solidarity in India, such as geographical unity, racial similarity and unitary government. Moreover, in spite of apparent diversity, there is a common culture, which is found from one end of the country to the other and which underlies all the divergent social activities of the people. This underlying cultural unity has recently been renovated by various social movements, such as those of religion, reform, education, industry and government, as noted before. The most important factor in the development of national unity is the struggle for national government, which has led the people to make a common demand almost all over India, especially under the leadership of the Indian

National Congress. Underlying all the communal conflicts and provincial rivalries there are in fact certain common ideals and aims which are the most important forces for unifying the peoples of modern India.

The third element of this new civilisation is that of *rationality, i.e.,* an objective or scientific attitude towards life, which is an essential condition of social progress. Cultural development began in the dim and hoary past when few people were conscious of their culture, *i.e., mores,* customs, laws and institutions. Even today man lives more by sentiment than by reason, and ideals, aims and habits are formed unconsciously. But with the rise of self-consciousness and the mastery of nature and himself, man has been developing reasoning power and becoming more and more conscious of his activities. Many of the social processes and activities have thus become more and more self-conscious and self-directive, and are being consciously planned. Moreover, most of the social policies are now based on the reports of commissions, committees and enquiries, on which are based social actions in a desired direction; and the achievements in art, science and philosophy are being gradually applied to the realisation of social ends. In brief, modern civilisation has become more and more scientific.

A most important problem in India today

is the application of science to its social processes, which implies the secularisation of human knowledge. The control of human thinking by religion, customs and dogmas has been a great hindrance to the progress of society. A great achievement of the European Renaissance is the secularisation of thought, which, though secular in Greece and Rome, became mostly theological with the rise of the Catholic Church during the Dark Ages. The lack of a scientific attitude towards life is responsible for the prevalence of most of the social evils in India, such as child marriage, enforced widowhood, the purdah system, caste and untouchability, as well as many superstitions and mystic cults or religious practices all over India, debasing the whole fabric of Hindu civilisation. The secularisation of knowledge in India and the application of science and art, including discoveries and inventions, to social processes is an essential step towards India's social progress.

The fourth element of this new civilisation is *industrialism.* Although not without some defects, such as the concentration of the ownership of productive system in the hands of the few and the rise of slums in many industrial towns, which are however only historical and accidental rather than intrinsic and fundamental, industrialism has developed through the gradual mastery of man over

natural and social forces in the process of industrial evolution and is the most efficient system of production in modern times. Its essential feature is the continued application of the latest discoveries and inventions of science, both social and natural, to productive systems, such as manufacturing, mining, forestry, fishing, agriculture and even household.

Industrialism, however, means the rise of modern industrial towns and the growth of urban life in contrast to rural life. In fact, the growth of industrialism has brought changes in the social, political and industrial conditions of modern society and in the moral and spiritual outlook of the peoples towards life, thus giving rise to an industrial as compared with a rural civilisation. Like industry itself, industrial civilisation has also evolved through the general process of social evolution and is much more dynamic and progressive than rural civilisation, inasmuch as it offers better opportunities for the expression of the mental faculties and moral forces of the people.

Industrialism has, however, become an imperative necessity to India both for national economy and national defence. This is an age of international economy and no nation can maintain its economic integrity and independence without adopting the most efficient system of production. Moreover, an

industrial nation is much better organised and more powerful than an agricultural nation in self-defence. As a matter of fact, nowhere is there a greater need for the urbanisation of rural life than in India. In the true sense of the word, rural life, in which farmland and homestead are combined into one, does not exist in India. A rural community in India is organised into a village, which is a miniature town containing all its defects but without its benefits, inasmuch as an Indian village lacks both planning and sanitation. Houses are built haphazard and too close to one another and are without provisions for roads and lanes and for proper ventilation, conservancy and water supply. These organic defects of the village are augmented by disease and poverty, illiteracy and ignorance, as well as by the decline in arts and crafts and agricultural productivity.

Nothing can better regenerate rural life in India than industrialisation, which alone can create more industrial employment and relieve the pressure of population on the land, apply modern science and technology and business principles to agriculture and make it more productive, and turn the subsistence into the business farming and self-sufficing village economy, into national and international economy. Commercial agriculture will naturally be followed by increasing facilities for transportation, marketing and bank-

isg as well as by the rise of rural industries, such as the manufacture of farm implements and conservation of agricultural products in rural districts. When to these changes are added the re-establishment of the village *panchayat*, which has already begun in certain provinces, as well as the introduction of municipal, sanitary and educational institutions and welfare and re-creational centres, rural life in India will gradually assume an urban character.

The fifth esential element in the new civilisation is *democracy*, which, in spite of such defects as the lack of unity and solidarity for quick action, is the best form of government which has developed in the process of social evolution. The growing individuality and the rising self-consciousness and sense of dignity among the people are incompatible with dictatorship, which, through threat and terrorism may fool "some people some time, some people all the time, but not all the people all the time." The essential points of a democracy are adult suffrage, majority rule, representative government and even referendum and recall, all of which help in the growth of stronger personality and a more rational social policy. The importance of democracy has increased all the more in modern times. Modern government is not concerned merely with the preservation of peace and order, although they may be still its prime functions,

but with almost all the aspects of social, political and economic life requiring collective action and it is only natural that Government should consult the people on any vital question which concerns them directly and enact legislation through their representatives. Moreover, democracy creates intelligent citizenship as all men and women come into direct contact with the State, take active interest in political affairs, whether local, provincial or national, and utilise their suffrage in selecting their own representatives.

Democracy in the sense of a republic had also flourished in India in ancient times, but was gradually submerged into great empires. What is more significant is the fact that the village in India has been republican from its very beginning. Although some of its power was absorbed by the State under the Empire in the Middle Ages, it retained most of its fundamental features even under the Muslim rule, especially under the Moghuls. It lost, however, most of its power under British rule, although it has again been revived and some of the provincial governments are rebuilding the *panchayat* system. The defect of the village republic was the lack of its representation in the Central Government. What is needed is the consolidation and federation of the village republics into central organisations through the process of represen-

tation from the village to the district and from the district to the province.

The present constitution of India, in spite of its restricted suffrage and the control of the essential subjects, such as defence, finance and foreign affairs, by the British Government, provides for the development of democratic government. Although suffrage is still much restricted, the number of voters has been raised from 7 million as provided by the Government of India Act of 1919 to 36 million by the Government of India Act of 1935. The administration of the provinces, which are autonomous, resides in the elected members, although the Governors still retain the power of independent action in exceptional cases. The proposed federal government has been granted still more restricting powers, but the foundation has been laid for the development of democracy. The achievement of full autonomy or Dominion Status will undoubtedly be followed by universal suffrage, which is an essential condition for the establishment of the government of the people by the people for the people. In order to become truly effective, this political democracy must be supplemented by industrial democracy and even social democracy, which alone can assure more equitable distribution of national wealth and social privileges.

The sixth element of this new civilisation is *toleration* or respect for the differences, both

racial and cultural, among others. Equality or the granting of the same rights and privileges to others as one would expect to receive for himself, is the foundation of universal brotherhood or the feeling of spiritual relationship between man and man. Hindu civilisation has always been noted for its tolerant spirit and respect for the creed and religion of other people. "Live and let live" has been the guiding principle of Hindu civilisation and Hindus have always welcomed the immigrants of other races, such as the Jews, early Christians and Parsees into their shores. Nowhere is this spirit of toleration needed in a greater degree than in India, where different racial and religious groups reside side by side and where it is needed not only for avoiding cultural conflict, but also for consolidating and co-ordinating divergent interests into one national whole for the progress of society in general. Moreover, it is the only sound and solid basis of establishing international relationship, which is now being built only on political exigency or economic interest, and which inevitably leads to international conflict, as indicated by the present war. Mutual toleration is the only means of upbuilding international friendship.

The seventh, or the last but not the least important, element in this new civilisation is social *progress* or the evolution of society through the continued achievement of higher

social values, ideals and aims. The avowed object of all rational activities is social amelioration or the achievement of some desired standard of social values. The concept of progress makes modern society different from the older ones; while the latter looked backward, and depended for their guidance upon some standard or precept established by revealed religion or traditional moral code, the former looks forward to the realisation of some ethical order which has been determined to be good by experience and deliberation. It is the concept of realising some social values in the future and of organising social life accordingly, which forms the special feature of this new civilisation.

Both science on which it is founded and religion at which it aims make this new civilisation dynamic and progressive. The idea of progress also implies that through greater mastery of natural environment and human nature, society may adapt itself to the changing conditions, supply the increasing needs of the people and above all achieve social values, ideals and aims. Moreover, a progressive civilisation must continually strive after greater capacity for survival, greater efficiency for production and greater harmony among individuals and groups for the continuation of its collective life.

Some of the criteria for the evaluation of social progress are health, wealth, education

and morality. Social progress must indicate, first, the improvement of racial stock and general health as indicated by the increasing longevity and freedom from diseases; secondly, increasing social wealth and national dividend and specially increasing welfare among the masses through more equitable distribution of wealth; thirdly, increasing desire among all classes of people for knowledge as indicated by greater pursuit of intellectual life; fourthly, increasing opportunities for self-expression, specially on the part of the masses; and finally, increasing desire on the part of the people for self-less service to their fellow-beings.

CHAPTER VI

OUTSTANDING PROBLEMS(1)

This new civilisation in India is both a fact and a problem. It is a fact inasmuch as it has been gradually developing through the process of fusion or synthesis of three great civilisations, namely, Hindu, Muslim and Western, since the Renaissance and social movement in the first quarter of the 19th century and is also a problem inasmuch as it requires the evaluation of different elements or cultural traits, elimination of the defects and reorientation of the benefits into one organic whole in the light of modern philosophy, science and art. The realisation of the values, ideals and aims of this new civilisation involves several problems, which may be classified under four headings, namely:—(1) Race and population; (2) political organisation; (3) industrial reconstruction and (4) social regeneration.

(1) Race and Population

The first question of upbuilding this new civilisation is that of population, which

(1) This Chapter has been largely based on the Author's *Industrial Efficiency of India*, Part II.

is its biological basis. The population question has a twofold aspect, quantitative and qualitative and may be conveniently studied under the following headings, namely:—(1) Amelioration of the race; (2) development of physique; (3) control of population growth.

Amelioration of the Race

The scope of race amelioration is rather limited. The physical features and mental qualities of a race have been more or less fixed for the past ten thousand years or more. Even within these limits, there are, however, some possibilities for race improvement. By the regulation of nutritive elements and physical exercises, the stature of some people, *e.g.*, the Japanese, has been somewhat increased. Moreover, some European races coming into America have shown a few changes in their features. These changes are, however, of minor importance. The preservation of the fittest or more desirable types of men and women is still another method of improving the race. Here race improvement means merely to keep alive the desirable qualities which have been already achieved.

The elimination of defective elements seems to be the best method of race improvement. Recent studies in heredity have clearly shown that certain traits and diseases, such as feeble-mindedness, insanity and

epilepsy are transmitted from generation to generation. It is possible to eliminate these defects either through segregation or sterilisation of the affilicted individuals. The number of infirm persons in India, including the insane, deaf-mute, blind and lepers, is over a million. Although all these diseases are not congenital, the number of congenital defectives would be much larger than that indicated by the above figure. There is, for instance, no estimate in India of feeble-minded persons, who form the largest class of congenitally defective persons.

As in other advanced countries, the time has come in India to examine all persons, whether men or women, and to allocate their place and responsibility in the national population. The best way to eliminate the defective persons is to examine all school children as to their health, intelligence and aptitude, not only to guide them vocationally, but also to indicate their future function in reproduction. Those who are regarded to be unfit for procreation should be sterilised or segregated as the case may be, and should be placed under national care for their maintenance, comfort and happiness.

Development of Physique

While there is a limit to race improvement by controlling heredity, there is a wider

scope for the full development of inherent physical capacities and mental qualities by the improvement of their physique. National health is the physical basis of civilisation; sound health implies optimism, alertness, courage, perserverance and determination, which are essential elements for cultural progress.

Partly due to the ravages of various diseases and partly due to the lack of sufficient nutrition, death-rate among the Indian population is extremely high and their expectation of life has been reduced to about 25 years or less as compared with 50 years or more in most of the Western European countries. What is a greater loss is not so much actual death, as the devitalisation of national health and vigour by these diseases, as many more people suffer from these diseases than those who die. The preservation and improvement of national health are, therefore, of first importance to national progress.

The provision for sufficient diet is the first requirement for developing the physique. The food of the Indian people is not only insufficient in quantity, but also deficient in quality. There are deficiencies in both protein and vitamin. The provision of sufficient diet of good quality is, therefore, the first major problem of Indian civilisation. Moreover, there is a lack of sanitary and decent

housing in most parts of India. The standard of living of the Indian masses is extremely low and requires improvement not only for their health, but also for their morale.

The second requirement for the improvement of the physique is the provision for physical culture, which has received some attention in recent years. The solution of the problem will become easier by providing compulsory elementary education for boys and girls in which physical culture forms a part of the curriculum. Such compulsory physical culture should be continued in all educational institutions as well as in other organisations whenever possible, and must be supplemented by games, sports and other recreations for upbuilding national health as well as national recreation.

Another method of improving the physique of the people is the provision of public health, which implies several things, such as (1) improvement of sanitary conditions both in villages and towns, (2) the provision of medical help and medicine, which must be available to the masses, without any charge whenever necessary. Public health should be based on medical research with special reference to the epidemics and other diseases which are frequent in most parts of the country. With a well-directed policy of public health, India can promote national health almost as efficiently as countries in the West.

Control of Population Growth

Closely connected with race amelioration and health improvement is the question of controlling population growth in order to bring about an adjustment between population and occupation as required by national economy. The Malthusian theory that population tends to increase faster than food supply, still holds good in general, in spite of the fact that birth-rate has tended to decline in the advanced countries. The fundamental causes of this decline in birth-rate are gradual industrialisation, rising standard of living and increasing struggle for a comfortable life, development of individuality among women, growing desire for voluntary and intelligent parenthood and increasing dissemination of knowledge of birth-control technique.

India has long been faced with the problem of over-population. In the fifty years from 1881 to 1931, the population of India, including Burma, increased from 254 million to 353 million, showing an increase of 99 million or 39 per cent. Even in the last decade, the population of India increased by 10·6 per cent and it is estimated from the preliminary report that the population would amount to about 390 million in 1941. In any rational planning of the economic life of India, the question of the regulation of birth-rate must, therefore, be taken into consideration.

What is the extent of over-population in India is hard to estimate for the lack of sufficient data. The optimum population of a country does not depend upon the absolute necessaries of life, but upon the cultural ideal of the people as determined by natural resources and industrial efficiency. Owing to the increasing facilities of communication and constant contact among different peoples, there is a growing tendency, except for limitation by the local conditions, towards a common standard of living in almost all advanced countries.

In his paper on "Population and Food Supply in India" in the World Population Congress at Geneva in 1927, as well as on "Problems of India's Over-Population" in the International Congress for Studies on Population in Rome in 1932, the present writer showed that the *per capita* food supply, as indicated by the yield of principal crops, was only 0·83 million calories in 1921 and 0·75 million calories in 1931 as against one million calories required by the human body, thus showing the extent of over-population to be 17 and 25 per cent respectively. Such estimation is, however, defective in view of the fact that it does not take into account milk, meat, fish, eggs, vegetables, fruits and similar other foodstuffs which form a large part of the dietary of the people.

The average area of land needed by

a person for a decent living is still another basis of estimating the extent of over-population. But since the productivity of the land depends upon the fertility of the soil, the facilities for irrigation and manuring, the quality of crop and livestock, and intensity of cultivation, the size of the holding cannot be the absolute criterion of estimating over-population. The actual size of the farm per person in important countries may nevertheless be helpful. The average acreage per person for food supply including wool, fibre and other raw material is 2·6 in the United States, 2·5 in the United Kingdom, 2·3 in France, 1·8 in Denmark and 1·3 in Germany. How much land would be required by a person in India, where, due to climatic conditions, one requires less food, clothing and shelter than in Northern countries, is a question which cannot be answered readily and may only be arbitrarily fixed at such a figure as one acre per person. On this basis, the optimum population in India may be said to be the same as the number of acres actually sown with crops, *i.e.*, 214 million instead of 339 million (excluding Burma) as in 1931. In other words, the extent of India's over-population would amount to 125 million or over one-third.

Whatever may be the extent, the fact of India's over-population cannot be denied. This over-population is partly due to the

inability or inefficiency of India's productive power to keep pace with population growth and partly to the lack of conscious control of birth-rate which is found to be the case among almost all classes of people in advanced countries. The decline of arts and crafts in the face of competition of organised industry from abroad and the retarded growth of industrialism within the country are still among the important causes of over-population. Among the outstanding effects of over-population in India must be mentioned famine, epidemics, under-employment, and abject poverty among the masses of the Indian people.

The problem of India's over-population requires, therefore, urgent solution in any scheme or plan of national economy. What is actually needed is the development of the policy of what is known as "adaptative fecundity," *i.e.*, adjustment of population growth to the social needs, encouraging population growth in case of under-population and discouraging it in case of over-population, as determined by the provision of food supply or occupational opportunities.

The solution of India's over-population involves a fourfold process, namely : First, the increase of national productivity by the intensification and diversification of agriculture and the appropriation of current fallows and cultivable waste; secondly, the control of population growth by the reduction of

birth-rate over death-rate, which may, however, be opposed by the public as "racial suicide"; thirdly, by the emigration of surplus population, which is, however, palliative and impracticable, as no nation would accept India's surplus population amounting to about 3 million a year; and fourthly, by establishing an equilibrium between birth and death-rates through conscious control of birth or voluntary parenthood. Moreover, the control of population growth has also objects other than mere check on the number. It helps in the improvement of the race, inasmuch as persons suffering from congenital defects and diseases may be prevented from taking part in the reproduction of future generations, either by segregation or by sterilisation. Moreover, voluntary parenthood is a great help to the development of individuality, specially among women, who would like to combine intellectual career with family life, and is thus an important factor in the moral and intellectual development of the whole nation.

(2) Political Reorganisation

While race and health improvement is helpful to the foundation of a stronger biological basis of this new civilisation, self-government is the first condition for its normal development and proper function. Moreover, besides internal and external defence and the

establishment of peace and order, the modern State has undertaken a number of collective activities and responsibilities of society, such as the development of natural resources, encouragement to industrial enterprise, protection against foreign competition, advancement of public health, and, above all, the inauguration of compulsory and universal education, which can be better performed by a national than a foreign government.

National Government

That a national government, however imperfect, is preferable to a foreign government is a mere truism. What is essential is that in order to achieve a full development of her nationhood and to achieve her fullest and richest expression, India must be the complete mistress of her own self and must be free to control her social, political and economic forces and to formulate her own policies. As indicated before, such self-government is not incompatible with Dominion Status as defined by the Statute of Westminster in 1926 and as promised by the British on several occasions and enjoyed by Canada and other Dominions. From the standpoint of internal and external defence, Dominion Status is still preferred by a large body of public opinion in India, provided that such promises are honourably and sincerely fulfilled by the British. The differences between India and

Great Britain in geographical situation, industrial development and financial position as well as the historical connection between them for over a century and a half indicate that a close commercial and financial relation between India and Great Britain could be of great mutual benefit, provided that such relationship is entered into on the basis of perfect equality and reciprocity.

Whatever may be the terms of Indo-Britannic agreement for the future, the essential point is that India must have complete self-government. The advantages of self-government in the development of this new civilisation are many :—First, the ideals which freedom inspires, the duties and responsibilities which self-government requires in discharging the highest functions of the State, the self-confidence and self-assertion which universal suffrage generates among the people, will strengthen its moral and spiritual background; secondly, self-government will liberate from the political movement India's best genius, including almost the entire intelligentsia of the nation, for social and industrial reconstruction; thirdly, the establishment in India of higher educational institutions for training the Indians in the discharge of State functions as well as provisions for the technical training of the prospective officials will raise the general cultural level; fourthly, the Indianisation of the services, both civil and

military, as well as of various other departments of the Government, will increase the administrative and military efficiency of the people, save the nation from an annual "drain" and increase the funds for educational and other welfare work.

Constitutional Development

In spite of some defects, democracy is the most important and ideal form of government which has evolved in the process of social evolution inasmuch as it gives the fullest opportunity for the development of individuality and for the organisation of social ends on the collective basis. Representative forms of government were not unknown to India in ancient and medieval times, but they were gradually absorbed by the empires. Most of the defects connected with existing democratic governments arise from the abridgment of democracy rather than from its full realisation, and the solution of the problem lies in better democratisation of the social, political and economic institutions, which are still controlled by special privileges.

An important contribution of Great Britain to India is the institution of parliamentary or representative government. England is the home of the parliamentary system and although it is a great Empire, it has established parliamentary system both in the Central and Provincial Governments of

India. What is equally important is the fact that parliamentary spirit has entered not only into political systems, but also into all other organised activities and deliberations among the people, which are essential for the growth of corporate life in modern society.

The origin of the modern Constitutional Government in India may be traced back to 1833, when the Governor-General's Council was inaugurated in addition to the various Provincial Councils as a law-making body for the whole of India. Another definite step in the progress of Representative Government was made by the Act of 1861 which provided for the inclusion of non-official representatives, although to be nominated by the Governor-General. The Indian Council Act of 1892, increased the membership of all Legislative Councils, both Central and Provincial, and introduced, for the first time, some system of election in case of non-official members, and, what is more important, granted to the members the right to discuss annual financial statements and to ask questions under certain conditions.

The next important Indian Council Act was that of 1909 or what is known as the Morley-Minto Reform Act. The Act conceded the right of election and voting, increased the membership of the Councils, granted non-official majority, and the right of asking questions, of criticising the work of the executive,

and of moving resolutions. But the resolutions passed by the Councils were not binding upon the executive. The Act increased the membership of the Central Legislative Council to 60, of which 28 could be official and although the Central Council could legislate on all questions concerning India, it avoided legislation falling within the competence of the provincial councils.

" The Government of India Act of 1919, enacted partly to implement the principles of Dominion Status announced in 1917 to be the political goal of India, divided all government " subjects under two categories, namely: —(1) The Central and (2) the Provincial, and entrusted them to the jurisdiction of the Central and Provincial Governments respectively. The provincial subjects were further divided into " reserved " and " transferred " fields, which were dealt with respectably by the Governor with his Executive Council and the Governor with his Ministers responsible to the Legislative Council, under a system called dyarchy.

The Act of 1919 was partly replaced by the Government of India Act of 1935 providing a new Constitution with a twofold object, namely :—(1) A federal government, comprising both the British Provinces and the Indian States, and (2) provincial autonomy. Under this Act, the executive authority of the federal government, when constituted, will be

exercised by the Governor-General with a Council of ten members responsible to the federal legislation, which will consist of two chambers, namely :—(1) The Council of State and (2) the Federal Assembly. The Governor-General has been granted discretionary powers and special responsibilities in both executive and legislative functions, whenever necessary. The executive power in the provinces is exercised by the Governor with the help of Ministers responsible to provincial legislatures of one or two chambers. But like the Governor-General, the Governor is granted discretionary powers and special responsibilities in both executive and legislative functions, whenever necessary. Due to war conditions, the establishment of federal government has been postponed until after the war.

It is thus to be noted that the constitutional development in India has followed several distinct lines :—First, the separation of the central from the provincial subjects, with the Central Government having the power of co-ordination and safeguarding of the interests of India as a whole, secondly, the demarcation of provincial subjects, in which responsibility was first tried out for the foundation of responsible government for the whole of India in the future. Finally, the development of political parties capable of forming the government and the opposition, as required by a

constitutional government in the modern democracy.

The responsible government has not yet been achieved in India nor has the present constitution made any provision for its normal development. First, the people have not yet acquired any right to exercise their power in national defence, foreign affairs and public finance. Secondly, both the Governor-General and the Governors have been granted discretionary powers in legislative and executive functions. Finally, in the proposed federation of British provinces with Indian States, the Indian Princes have been granted autocratic power to nominate their representatives without consulting their people, and have also been granted disproportionately large representation. However defective some of the provisions may be, they have laid the foundation for bringing Indian States and British Provinces into a closer union and an organic whole.

Local Self-government

While *Swaraj* or national autonomy is the goal of all political activities, local self-government is also an essential element in the full development of democracy. The first step in the democratisation of government in India is provincial autonomy, which has been provided for by the Government of India Act of 1935 and has already been in

function since 1st April, 1937. What is needed is the establishment of the village and the town governments by an adequate system of municipalities and the *panchayat*. Municipal government is already at work in most of the Indian towns and the *panchayat* system, which was once prevalent almost all over the country, is being reconstituted in several provinces. There also exist district boards and other organisations in every district, but a district government as an autonomus body in some of its functions in the province has not yet come into existence.

What should be the relationship between the central, provincial, district and town or village governments is a constitutional problem, which is beyond the scope of this treatise. The main point is that the local governments should never weaken the solidarity and unity of the Central Government, which must retain all the power to act as a strong and united body in the consolidation and organisation of all social population into one organic whole for external and internal defence and for the realisation of national aims and ideals. But without weakening the Central Government, the municipality, the *panchayat* and even the district government may be given sufficient power in all questions which are of immediate importance to the local inhabitants.

Local self-government, like that of the municipality and the *panchayat,* has several functions in the social, political and industrial organisation of the locality, whether a village or a town. First, the increasing functions of the local organisations require increasing resources, such as taxes, rates, cesses and even rents, in which the payers must have some voice in both the collection and expenditure of the fund. Secondly, schools, hospitals, recreations, transports and markets are the essential parts of a local organisation in modern life and as they directly concern the local population, they must take active part in their organisation and management, either directly or through their chosen representatives. Finally, local self-government is often a connecting link between the central and provincial governments on the one hand and the individual citizens on the other and it is only through the active participation in the local government that they may be able to select their representatives in the central and provincial governments.

An equally important function of local self-government is the creation of individuality and democratic spirit, which are essential elements in social development. The active participation by the people in affairs of vital importance to them, as well as in the election of their own representatives,

in which the would-be representatives must present their policy to the electorates and solicit their vote, is an important method of introducing the masses into public affairs and in the formation of their individuality. Constant competition and rivalry for achieving their objectives in the local affairs on the basis of fairness, as required by all parliamentary systems, have their great educational values in the rising spirit of democracy. Moreover, personal interest in the government of the country, whether local, provincial or national government, either directly or indirectly, has also its effect upon social progress.

Universal Suffrage

Universal suffrage is the basic element in a democratic government. The enfranchisement of the masses is the fundamental principle of modern democracy and an essential condition of intelligent citizenship in the modern State. The advantages of universal suffrage are manifold :—(1) It increases personal value and creates self-respect among the people inasmuch as it gives them a chance of taking part in national legislation; (2) it has great educative value in the exercise of civic rights, and in the fulfilment of civic duties as well as in the popularisation of current topics in politics and economics;

(3) it offers the best means of balancing the divergent interests of various social classes; and (4) it awakens, through election campaigns, personal interest in civic affairs which are often of vital interest to all citizens.

That all adult men or women should be enfranchised needs scarcely any argument. Many affairs of the modern state, such as primary education, public health, protective tariff, prohibition, protection of women and children from immoral traffic, widow marriage, child marriage, and property right, directly affect the masses and nobody can protect their interests better than their own representatives in the provincial and central governments. The masses of the Indian population are illiterate, but are not ignorant, and though their representatives may not really represent their interests, the very fact that they have to come to them for their sanction serves as a salutary factor. The increase of suffrage from 9 million in 1919 to 36 million in 1935 is a great step forward. Moreover, this suffrage has also been extended to 6 million women. Steps should be taken towards universal suffrage.

The indirect effect of universal suffrage is also of great significance to the masses. First, the very fact that their representatives can guard their interests and take part in all affairs of the central and provincial governments is no mean cause of pride, dignity, and

self-confidence. Secondly, the direct participation by the masses in all affairs of the town and village governments, the struggle for the protection of their own interest and concerted action in election campaigns are of great help to the growth of class-consciousness and class-solidarity among different functional classes. Finally, the very recognition of the claims of the masses as a part of the modern social organisation creates in them a sense of civic duty and social responsibility and contributes to the orderly progress of society as a whole.

(3) Industrial Reconstruction

Besides that of achieving national self-government, the most important task before India today is that of developing a policy of national economy and of adopting measures for its realisation. The foundation of modern civilisation, which is essentially industrial as distinguished from the old agricultural one, is in fact industrial organisation, and it is on the reconstruction of industrial systems that the proper development of this new civilisation depends. It means, first of all, that there should be the development of a policy of national economy, increase of national productivity, industrialisation of productive processes and, above all, equitable distribution of national dividend.

National Economic Policy

A very important cause of the industrial backwardness of India is the lack of any definite policy of national economy on the part of the Government. When the East India Company first began its trade between India and the West, Great Britain was a strongly protectionist country and levied almost prohibitive taxes on some of the imports from India which directly or indirectly might compete with its rising factory industry. But when the Industrial Revolution was well established, Great Britain became a free trade country and adopted the policy of *laissez faire* and applied it to India. India was, therefore, not able to protect her own indigenous industries against the competition of organised industry from abroad.

It was during the war of 1914-18, when India could not import necessary commodities from abroad, that the Government of India realised the importance of the development of organised industry in India and appointed the Industrial Commission of 1916-18. On the recommendations of this Commission as well as on those of the Fiscal Commission of 1921-22, the Government of India adopted several measures for the development of national industry, such as (1) the creation of departments of Industries by several Provincial Governments,

which have been given direct charge of industries by the Government of India Act of 1919, and the enactments of Acts for granting financial assistance and for advancing loans to small industries; (2) the establishment of scientific and technical institutions and demonstration stations for education and advice; (3) the adoption of the policy of discretionary protection in 1924 and the introduction of protective tariff and bounties for iron and steel, cotton piecegoods, sugar, match and other commodities; and (4) the adoption of policy of reciprocity within the British Empire by different Tariff Acts and also by the Ottawa Trade Agreement of 1932. Since then the Indo-British Trade Agreement has been renewed and the trade agreement has also been made between India and Japan.

Both the past and recent history of Indian industry indicates that India cannot develop her own economic policy and reconstruct her national industry without having complete national autonomy and independent national economy. The subordination of Indian national economy to outside authority has not only interfered with the progress of her national industry, but also with the increase of her purchasing power, which might have been of great benefit to England. Like other dominions, as Canada and Australia, India must also have complete freedom for the development of

national economic policy and for the organisation of her industries which are economically beneficial to her.

Increase of National Productivity

The main object of national economic policy is the increase of national productivity, which is at present too low for national requirements. This low productivity of India is indicated by the low *per capita* annual income, which is only one-twelfth of that of England and one-fourth of that of Japan; and also the lack of sufficient food, inasmuch as the majority of Indian population live constantly on the verge of starvation, as admitted by the Director of Public Information. How to increase national productivity is the most important question of India's national economy.

There exist two distinct theories as to the fundamental causes of India's poverty, such as (1) overpopulation, as advanced by the classical economists; and (2) foreign exploitation, as advanced by certain schools of Indian economists. While there are some elements of truth in both of them, they cannot explain the extent of India's poverty; the present author believes that the fundamental cause of India's poverty is industrial inefficiency or the inability of the people to utilize her natural, human and capital resources for productive purposes, as discussed

in his works on *Production in India* and the *Industrial Efficiency of India.* Of the natural resources, for instance, about one-half of the arable land, about three-fourths of the forests and two-thirds of the fisheries still remain unutilized. India has sufficient supply of iron, and although coal resources are limited, India stands second only to the United States in her water power resources. The appropriation of all these resources may not be economical at this stage of technical knowledge and economic condition, but with the organisation of national man-power and the expenditure of national capital, large proportions of arable land, forest and fisheries may be utilized for increasing the national productivity of India.

The first step in increasing national productivity is the increase of industrial efficiency of the people, which implies the improvement of national health and the development of national character, which form its immediate backgrounds. But the achievement of industrial efficiency depends largely on vocational education or conscious and purposive training of children for certain types of occupation in modern society. Vocational education should be preceded by vocational guidance or the direction of young persons towards the careers which are best suited to their inherent dispositions and abilities. Vocational training must be

supplemented by practical experience or apprenticeship. But industrial technique has developed to such an extent and requires such extensive studies, both in theoretical and applied sciences, that very few industrial establishments can provide adequate facilities for such education. It can be imparted only by such specialised and professional schools, colleges and institutions as those of technology, engineering, medicine and agriculture. Vocational education has, however, made very little progress in India, as noted above. It is the lack of provision for general and vocational education which largely accounts for the economic backwardness of India.

The second important step for the increase of national productivity is initiative by the Government in the form of research and investigation, subsidies and bounties, discretionary protection, guidance and direction and even capital investment. The development of forest resources as well as deep water fisheries are, for instance, entirely dependent upon Government action. The reclamation of cultivable waste and current fallows, irrigation, dry-farming and acclimatisation are essential and can be undertaken only by the Government. Although some attempts were made to develop deep water fisheries and there has been established research work for fisheries by some provinces, such as

Madras and Bengal, they are negligible. The same thing is more or less true in the case of forestry. A good beginning has, however, been made for the development of water resources, but it is still insignificant in comparison with what the other countries are doing. Like modern industry, modern agriculture also depends upon Government policy for improvement of soils, irrigation facilities, stock and crop improvement, control of pests and diseases, provision for veterinary science, provision for co-operative loans, marketing facilities, agricultural education and demonstration and exhibition. Arts and crafts are equally dependent upon Government measures, such as subsidies, research, investigation, marketing and loans. Finally, the large and organised industries are in need of Government help for provision of research and investigation, transport facilities and subsidies and protection.

Industrialisation of Production

National productivity can, however, be increased only by industrialisation of the productive processes of the country, whether manufacturing, mining, forestry, fishery, agriculture or household. Industrialism has evolved through the constant mastery of man over physical and social environments, as indicated by progress in technology and organisation. Industrialism is the backbone

of modern society and is an important factor in the development of the modern State. Moreover, the power of organising physical and social forces for productive purposes is essential for the economic and political independence of a modern nation.

The underlying principle of industrialism is the organisation of the economic activities in the light of progress in science, technology and business principles. The most essential features of industrialism are as follows :— (1) Application of machinery and mechanical power to productive processes; (2) industrial enterprise on a large scale and on a corporative basis; (3) production for distant markets and far ahead of time; (4) minute division of labour, mutual co-operation for the production of the same commodity and specialisation in an industrial operation; (5) full utilisation of raw material and its various by-products, as well as of capital goods, such as machinery and industrial plant; and (6) economy in the purchase of raw materials and the sale of finished products.

The most conspicuous examples of industrialism are, of course, the so-called heavy industries, such as mining and metallurgy, power generating and supplying works, shipyards and motor factories, and chemical and engineering works, as well as modern transport system, such as steamships, railways, motors and aeroplanes. But the effects of industrial-

ism are to be found in all branches of modern industry, such as arts and crafts, most of which have been successfully reorganised on the principles of modern technology and business. Even the modern household has come under the direct influence of industrialism, inasmuch as all discoveries and inventions have been utilised to do household work as indicated by the gas-stove, washing machinery, and the vacuum-cleaner.

The effects of industrialism are also great upon agriculture. First of all, it has helped in the application to cultivation of all the improved tools, implements and machinery as well as manures and fertilisers. Secondly, it has greatly extended the demand for agricultural products for distribution in the larger and wider markets; thirdly, it has created many subsidiary occupations in rural districts, such as creameries, cotton ginneries, jute-presses, oil mills, rice mills and canning and conserving factories. Finally, the application of science, technology and business principles to agriculture added to its productivity and dignity, thus facilitating the undertaking of agriculture by intelligent and educated classes as an honourable and profitable occupation.

The urbanisation of the country-side is also an important effect of industrialism. Like a royal residence, trade-route or river-junction in ancient times, organised industry with its allied and dependent business enterprises

is a great factor in the rise of the modern town even in the rural districts. Some of the defects of the industrial town, such as the slum with its insanitary and overcrowded houses, cannot be minimised, but they are accidental rather than inherent and can be avoided. In fact, with city-planning scheme and municipal organisation, a modern town, whether industrial or otherwise, offers much better conditions of health and sanitation than most of the old villages, specially in India. The most important function of the town is to serve as industrial, political and cultural centre to the rural district inasmuch as it offers transporting, banking and marketing facilities for agricultural products, and provides school, library, hospital and recreation to the surrounding villages and thus brings the amenities of modern life even to the out-of-the-way country-place, and makes the rural community a part of general national organisation.

No country is in a greater need of industrialisation than India. Although organised industry made its appearance in India about the middle of the last century, it has made but little progress, as indicated by the fact that no more than 17·5 per cent of her gainfully occupied persons are employed in industry, including trade and transport, as compared with 40 per cent in Japan, 41 per cent in Italy, 52 per cent in France and 75 per

cent in England and Wales. The social, political and economic backwardness of India is directly the consequence of her retarded growth in industrialism. It is through industrialism that India can, first, increase the volume of industrial occupation, thus decreasing the pressure on the land, and providing for subsidiary occupations to agriculture, secondly, help in the application of discoveries and inventions and business principles to agriculture, thus increasing the productivity of agriculture and creating greater demand for its products for a wider market, and finally, energise the rural population steeped in century-old ignorance and inertia into the activities of modern life.

Equitable Distribution

Next to increased productivity, the most important question of national economy is equitable distribution. The main object of all production is consumption or the material welfare of the people, to which distribution is a preliminary process. Moreover, production and distribution are co-related processes and one cannot go ahead without the other as being indicated by the dead-lock in the productive systems of most industrially advanced countries, in which due to the lack of equitable distribution and the slackening of industrial development, there has been a great increase in unemployment.

Equitable distribution implies, first of all, that every person who takes a part in an industry must have at least a living income. A living income has, however, a dynamic meaning. There is an increasing demand on the part of all classes of people, including the masses, for a higher standard of living, not only for greater pleasures of life, but also for higher needs for the expanding individuality as required by evolving society. Not only an industry where man is employed, but the whole nation in which a man is born owes him this minimum living income.

That the application of the principle of the living income to agriculture and arts and crafts is difficult in India, must be admitted. The income from most of these industries is not sufficient even to keep body and soul together in most cases. For this very reason the State is required to adopt a national economic policy and to undertake industrial development and to increase national productivity, as indicated before. There are, however, such organised industries as factories, mines, plantations and transport industries which have been well-established for a long period of time and which are in a position to undertake the establishment of the minimum wage-fixing machinery, as suggested by the Royal Commission on Labour in 1931. This is specially true in the case of plantations, jute mills and cotton mills, which can certainly pay

a living income. Moreover, the stability and success of most of these industries depend upon the increasing purchasing power of the masses, of which their own workers form a very important part.

The wage system alone cannot solve the question of equitable distribution. There are many fundamental questions which must be solved by the State, such as the following : (1) The prevention of unemployment and underemployment in the country by organising the utilization of the wasted natural resources, such as cultivable arable land and current fallows; (2) the provision of social insurance with special reference to sickness, unemployment, old age, widowhood and orphanage; (3) improvement of housing conditions in urban areas by the purchase of land and undertaking the building of houses on a large scale with a view to renting them on an economic basis; (4) promotion of public health by improving sanitation and by providing for free medicine and medical help, in which a small beginning has already been made in some of the towns; and (5) provision of recreational centres in all urban areas.

(4) Social Regeneration

The last and most important measure of upbuilding this new civilisation in India is social regeneration. Socially India has become moribund and backward, and more

or less immobile and static due to a number of factors, such as poverty and disease, illiteracy and ignorance, caste and untouchability, superstition and prejudice, idolatry and priesthood, and political subjugation. Although the Renaissance movement has done considerable good in awakening national life, it has not yet touched the fringe of the vast society and its progress has been hampered by such movements as communalism and separatism. How to remove these impediments to social progress and to awaken a new social life in India is an outstanding problem. That the upbuilding of national health and the reconstruction of industry and especially the establishment of national autonomy or self-government, and the abolition of the caste system will be of great help, cannot be doubted. But there are some other methods of regenerating society, such as universal education, secularisation of knowledge, emancipation of women, communal adjustment and equalisation of opportunity.

Universal Education

The basic element in social regeneration is universal education. The mind or mental faculties depend entirely upon education, both traditional and institutional, for full development. Traditional education is imperceptibly absorbed by an individual in

social contact; the more progressive is society, the richer is the social education. Institutional education is, however, imparted by schools, colleges, academies, universities, libraries and the press and platform. Since all these institutions are organised on a more or less systematic basis, with a view to impart knowledge in philosophy, science and art, the greater are the facilities for institutional education, the more advanced is the cultural level of a community.

Education has a twofold object, namely, (1) initiation and (2) inspiration. The first object of a community is to initiate a new individual, such as the child, into its existing institutions, whether social, political or industrial, so that the child may become a part and parcel of the whole social organisation. The second object of education is to inspire the individual to bring out what is the best and noblest in himself and to realise some new ideals and aspirations for himself as well as for society in general. The relative emphasis, which a nation puts on this or other aspects of education, determines its character and progress. An old society, like that of China or India, attempts to preserve its tradition and remains more or less immobile and static and becomes an easy prey to the invasion, both political and economic, of progressive nations. A new society, on the other hand, lays emphasis on inspiring an individual to new ideals

and aspirations and thus helps in upbuilding a progressive social order.

The most important means of universal education is compulsory primary education, through which all the children are given some minimum standard of education so that, when grown up, they may become good citizens, efficient workers and respectable social members. Universal compulsory education is the basis of modern democracy, which requires active participation by all citizens in the government of the country through the representatives elected by their own free will; and all the advanced countries have introduced compulsory and free primary education for children.

There is, however, no system of compulsory primary education in India except for the provincial legislation granting option to certain localities to introduce compulsory primary education and only an insignificant number of localities in different provinces have introduced primary education, as noted above. The result is that not even one-tenth of the population is yet literate and out of about 67 million children of between the ages of from 5 to 14 years, only about 13 million are in the school, showing that over 44 million children of school-going ages remain without provision for education. A most important question for India today is the introduction of universal and compulsory free education,

which is the key to her social regeneration, political development and industrial progress as well as to the solution of her many outstanding problems.

SECULARISATION OF KNOWLEDGE

Along with the provision of education there should also be the secularisation of knowledge. Although the mind is never vacant and some cultural traits always modify the new knowledge, it is possible to keep the mind comparatively free and open so that opinions, beliefs and judgments may be formed more or less objectively. The aim of all scientific education and training is to create an objective attitude towards the world. Moreover, the greater the volume of the scientifically ascertained knowledge or cultural heritage of a community, the greater are the possibilities of its progress.

As indicated before, the objective attitude towards the outside world was a peculiar feature of the Greek and the Roman mind and this secular knowledge or free thought was mainly responsible for their great achievements in different branches of learning. But with the rise of the Catholic Church, the mind was again controlled by religious doctrines and superstition, thus plunging European life in what is called the Dark Ages. It was the Renaissance and the Reformation movements which freed the mind from the thraldom of

obsolete ideas and scholastic syllogisms and awakened a new life and ushered in modern civilisation in Europe.

No country is in greater need of secular knowledge than India. Customs and *mores*, mythology and superstition, caste and untouchability, idolatry and symbolism have reigned supreme in the country for over 2,000 years and thoroughly controlled the mind, so that there has scarcely been any chance to bring about a widespread social and political reform, although there have been many sporadic efforts especially to bring about religious reform. Great men appeared from time to time and new sects and cults were started and they remained active for a short while, but were sooner or later absorbed into the inert mass of traditions. While it shows the great absorbing capacity of Hindu society, it also shows its great inertia, immobility and inadaptability to adjust itself to the changing conditions of the world, and to get rid of her century-old enslavement. The first step in the freedom of India is the freedom of thought and idea, which is the basis of national awakening.

EMANCIPATION OF WOMEN

Another important measure for national regeneration is the emancipation of women. Women not only roughly form about one-half of the social population of the country, but,

as mothers and guardians of younger generations, have also great influence upon the social attitude and moral outlook of the whole social population. In spite of such a great mission of social service in upbuilding national life, by far the majority of women in India are poor and diseased, illiterate and ignorant, secluded behind the purdah and have very limited rights and liberty.

In recent years, women have gained much ground in their own emancipation. Schools and colleges and universities have been thrown open to them; they have acquired the right to vote and to occupy high offices; some of the women have become Deputy Presidents of Provincial Assemblies, Parliamentary Secretaries, Member of the National Assembly, and one of them even became Minister in a Provincial Government. Some of them have represented India at International Conferences. Moreover, women have the right to marry if widowed, to divorce their husbands under certain conditions, and have also acquired some property right. Small in extent though some of these rights may be, they are real gains in their onward march towards gaining equal right with men and in upbuilding the new civilisation.

What is needed is the development of a new social policy towards women. In spite of some biological distinction between men and women indicating some functional differ-

ences in certain life processes, men and women are equal partners in society, and social progress depends upon the fullest and richest expression of women in all social, political and economical activities. The static and backward condition of India is in no mean degree due to the inferior position of her women. Indian womanhood requires emancipation by a threefold process, namely :—(1) independent occupation, or education and training for some industrial career; (2) voluntary motherhood, or teachings in the choice as to when or whether they should undertake the responsibility of having children; and (3) independent citizenship, or the grant of citizenship to all women by the right of birth and not by marriage. In short, the object of this social policy should be the elevation of political, social and industrial status of women, so that they may become not only wage-earners, but also good mothers, intelligent citizens and responsible members of society.

Communal Adjustment

One of the most difficult problems which faces India today is that of communal trouble, specially between the Hindus and the Muslims, who form by far the majority of the Indian population. The Hindus and the Muslims have lived side by side for the last seven centuries, and although there was a good

deal of animosity and antagonism between the two communities in the beginning, when some of the Afghan rulers used harsh and repressive measures, there had prevailed the spirit of toleration as soon as the Muslim conquerors and immigrants had begun to settle down and to make India their homes, especially since the Moghul period. Moreover, by far the majority of the Muslims are Hindu converts and have their relatives among the Hindus, and the Hindus themselves have always been tolerant towards other creeds; there has, therefore, been no difficulty in their living together in peace.

Communalism has, however, recently created a very dangerous situation in certain regions and it is spreading from the top to the bottom. The divergence between the Hindus and the Muslims in certain religious tenets and social practices offers a fertile ground for the growth of communalism, but they themselves did not before, nor do they now, constitute any ground for communal disorder, unless instigated from outside. There is a variety of opinions as to the immediate causes of these disturbances :—First, the very impending changes in the national constitution have goaded the ambitious leaders of one community to take advantage of the other in the political settlement, specially as there is a third party with which lies the power of granting special favours. Secondly, the British

are also often blamed for the "divide and rule" policy and for not taking sufficiently strong measures for suppressing communal disorders at the very outset. Thirdly, the exploitation of Muslim peasants by Hindu landlords, bankers and merchants is also cited among the causes of communalism, although such exploitation may also go on by Muslim landlords in the case of Hindu peasants. Finally, certain elements in society, such as professional *goondas,* reactionaries and trouble-mongers are also responsible for these communal disorders for their own direct or indirect benefit.

When closely analysed, the causes of communal disturbances are very flimsy. First, both Hinduism and Islam, specially the former, enjoin their followers to respect other creeds. Moreover, the essence of a religion, if it is worthy of its name, lies not in its creeds and dogmas, but in its power to contribute to social welfare and to bring harmony in human relations. Secondly, social evolution has gradually multiplied human activities in different fields and created wider spheres of social contact of common interests outside the narrow limits of religion, which has gradually become an affair of individual conscience and group conviction rather than of national importance. Thirdly, the problems of modern society have also increased in such fields as provision against natural calamity,

control of disease, elimination of illiteracy, increase of productivity and organisation of social welfare, all of which require combined and concerted action of the whole nation rather than that of any community. Finally, there is no communal question which cannot be settled by mutual agreement and goodwill. Roman Catholics and Protestants, who used to burn one another a few generations ago, live together in perfect harmony in modern times and there is no reason why the Hindus and the Muslims, who lived together in peace for several centuries, cannot settle their affairs and live together again in harmony.

The most important method of solving the communal question is the development of a new idealism, which is outside the narrow limits of purely communal interests. This idealism is supplied by this new civilisation, which has been developing out of the sentiments, thoughts, activities, ideals and aims of the whole population in India, whether Hindus, Muslims, Christians, Sikhs on the one hand and out of the new values, ideals and aims, which have arisen out of the contact with the West on the other.

Equalisation of Opportunity

Another factor in social regeneration is equalisation of opportunity or creation of facilities for bringing out what is the best and noblest in every person. It is the fullest and

richest expression of the individual and the utilization of this developed self for social service, which is the object of all rational activities of society. As noted before, the individual is the conscious organism and motive force in all social processes. It is the sentiments, thoughts and activities of the individual out of which grow the society. The better is the individual development, the greater is the social progress.

Measures for equalising opportunities involve a twofold process, namely, the negative and the positive. The negative measures are concerned with the removal of all those obstacles which stand in the way of individual development, such as (1) prejudices and superstitions as well as obsolete customs and institutions, which hinder the growth of right attitude towards life; (2) caste and untouchability, which stand in the way of fundamental equality between man and man; (3) the purdah system, which not only deprives one-half of the social population from equal partnership in life processes, but also inculcates the inferiority complex; and (4) racialism and communalism, which make distinction between man and man on the basis of race and creed rather than on any intrinsic quality. The positive measures are concerned with giving each individual all the chances for developing his latent faculties. The most important provision for equalising opportu-

nity is free and compulsory primary education, which has been introduced in all advanced countries. Other measures for the development of individuality have already been described.

The central point in equalising opportunities is what is called "a fair field and no favour." Everybody by virtue of his birth in modern society should enjoy rights and privileges and undertake duties and responsibilities, both of which are essential for the growth of the individual. But promotion and recognition should be based upon merit and talent rather than upon race, caste or creed. While scholarship, fellowship and stipend and similar other devices should be resorted to in drawing meritorious young men and women to public life from all strata of society, all public and semi-public services should be opened to the public only on competitive examination, and promotion should be based on the quality of service rendered. All special favours which might be necessary to grant to certain communities should be strictly limited in scope and time. Nothing spoils a man or a group of men so much as special privilege.

CONCLUSION

Social progress is the ultimate object of all the rational activities of society. Although society in its larger aspect of humanity is a continuous process of evolution, a particular society or social group, whether a community or a nation, may rise, decline and even disappear from the face of the earth. Human history is a record more of extinct societies than of existing ones. While the integration of smaller social units into a large one may often be a distinct gain, the maintenance of separate cultural patterns of some social groups, especially those which have made distinct contributions to humanity, is of supreme importance to society, inasmuch as diversity in cultural patterns not only adds to its richness, but also stimulates the growth of new cultural ideals and enhances and ensures its progress.

The rise, decline and disappearance of a social group may take place from radical changes, first, in physical environments, such as climate, topography, river course and natural resources; secondly, in biological foundations, such as intemperance and ignorance of the eugenic laws, *e.g.*, close marriage; and finally, in the cultural heritages, such as social stagnation and foreign conquest. The

survival and progress of a social group depend largely upon the constant adaptation to new physical and social environments and its reorientation in the light of progress in philosophy, science, literature and art as well as upon the conscious and purposive direction of group energy along new lines of social achievements.

(1) Cultural Retrospects

Hindu civilisation was once a leading cultural pattern in the world. Rising in the distant past like other ancient civilisations, it had made continued progress through the ages and developed art, literature, science, philosophy, religion and ethics, thus enriching the whole of humanity in general and Hindu society in particular. Its bold metaphysical speculation, subtle philosophical thought, conception of ultimate reality in terms of truth, good and beauty, and messages of *ahimsa* (love) and *maitri* (fraternity) added dignity to Hindu civilisation. After centuries of progress, Hindu civilisation declined partly owing to internal causes, such as class civilisation, the caste system, fatalistic attitude, worship of the past and spirit of passivity, and partly owing to external causes, such as foreign invasions and conquests. But unlike Babylonian, Egyptian and other ancient civilisations, Hindu civilisation still exists, and has again become a dynamic force.

In the 12th century, the Muhammedans succeeded in conquering a large part of India and gradually establishing themselves as a separate religious group. Although at the beginning, the Afghan rulers used repressive measures and there was antagonism between the Hindus and the Muslims, the Moghul emperors, who made India their home, restored peace and order, brought about certain uniformity in administration, and contributed much to the development of art, literature and industry. The Muslim community brought a considerable number of the Hindu population into its fold and brought about a distinct problem in India, inasmuch as its uncompromising monotheism and divergent social systems could not be easily assimilalted into Hindu civilisation, nor could the Muslims convert all Hindus into their religion. A bold step was taken by the Emperor Akbar by treating the Hindus and the Muslims alike, employing them equally in positions of confidence and responsibility and attempting to build even a new religion, under which the Hindus and the Muslims could live on equal terms and develop a new civilisation. But his immediate successors again adopted a discriminating policy against the Hindus and thus caused dissension among the Hindus and the Muslims.

The British established themselves in India by the middle of the 18th century. The

main object of British rule in India is political and economic control. They have never prtended to make India their home, nor have they developed love and respect for its people and their civilisation. As a matter of fact, from the very beginning they have completely dissociated themselves from the social and religious questions of the country. Nevertheless, they have established peace and order, efficient administration, progressive jurisprudence, representative government, modern industrialism and functional education. Moreover, Western culture has helped in the rise of nationalism, social justice and objective attitude towards life.

(2) Cultural Prospects

The rise of British rule in India is one of the greatest events in Indian history. In the first place, the British have built political, industrial and educational institutions on Western models; and secondly, they have brought the Indian mind into close contact with Western civilisation and thus paved the way to the rise of new social values, ideals and aims. The immediate effect of this contact was the rise of the Indian Renaissance or the revival in art and literature as well as in social movements, such as those of religion, reform, education, industry and politics, thus laying down the foundation of a new civilisa-

tion, which has been growing in India since the beginning of the 19th century.

India offers great facilities for the development of a great scientific civilisation. First, India has all the favourable physical backgrounds for the growth of a great civilisation, such as expansive territory, variegated topography, diverse climates, vast plains, long coastlines, large rivers, and great natural resources; secondly, India is very rich in ethnic diversity as indicated by her racial variety and at the same time a striking similarity in the midst of this diversity; and thirdly, India is unique in the richness of her cultural heritage. Hindu civilisation itself has contributed to the world two of the four great religions, high ethical systems, several schools of philosophy as well as different branches of mathematics, medicine, and industrial and fine arts. Muslim civilisation, which has also become its part, has given to the world a great religion and high ethical code of equality of men before God, irrespective of race and colour, and contributed much to science and philosophy and to medical, industrial and fine arts. Moreover, the British, who are in the vanguard of Western civilisation and are pioneers in parliamentary government and modern industrialism, have built the political, industrial and educational systems of modern India for the development of a democratic and industrial civilisation.

In spite of great potentialities, the progress of this new civilisation has been rather slow owing to several obstacles, such as (1) the age-long inertia, colossal ignorance and widespread illiteracy of the masses; (2) stolid orthodoxy, vested interests and reactionary movements; and (3) the lack of power and opportunity on the part of the people to participate in the highest State functions and to acquire creative statesmanship. The British Government has, however, gradually adopted a liberal policy, and the results achieved by the Renaissance and social movements since the beginning of the 19th century have already formed a solid basis for the growth of this new civilisation.

The upbuilding of this new civilisation requires some spiritual, moral and intellectual qualities in national life, such as great vision, strong perseverance and specialised knowledge. First, the realisation of a new civilisation requires a great vision among a group or groups of people for a new social order in which individual, group and national activities can find fullest expression and in which social justice, moral virtues and spiritual values can reign supreme. Secondly, a civilisation does not shape itself in a generation or two and may take even a century or more to come to its fulness, thus requiring the perseverance of generations of people for its upbuilding. Finally, a civilisation presents

itself in a variety of aspects, such as political, industrial, religious, ethical, æsthetic and recreational, the achievement of each of which requires specialised knowledge of science, philosophy, literature and art. It is the combined and concerted activities of multitudes of men and women, which can achieve for India national health, universal education, political autonomy, industrial development, increased productivity, higher dividend, equitable distribution, moral progress, ethical ideals, and recreational facilities, and thus build up this new civilisation.

The largest communal group in India is Hindu society, on the reformation and reorientation of which depends largely the regeneration of Indian national life and the development of this new civilisation. Such reformation and reorientation can, however, come only from within. The outstanding defects of Hindu society are idolatry, priesthood and caste, by abolishing which Hindu society loses nothing of its essentials but only the chaff. The abolition of idolatry will pave the way to the realisation by the masses of the ultimate and infinite and spiritual Being in terms of truth, good and beauty; the abolition of hereditary priesthood will faciliate the moral and spiritual guidance of Hindu society by a body of men who are well-versed in Hindu scriptures and practical spirituality, and the abolition of the caste

system will unite all classes of Hindus, irrespective of their birth, into one great community. A reformed and renovated Hindu society will be a strong moral and spiritual force and a great help to the growth of this new civilisation.

The second communal group in India is Muslim society, which is based on the great fundamental truths of pure monotheism and social equality between man and man, irrespective of race and colour. The defect of Muslim society lies, however, in its conservative attitude towards social institutions, such as polygamy and the *purdah*, which, however beneficial they might have been when first practised about twelve centuries ago, have become great hindrances to social progress in modern times. They have already been abolished in Iran and Turkey, thus setting examples to their co-religionists in India. The third important communal group is the Christian society, which, in spite of its liberal attitudes in many respects, has not yet been able to rise above caste and other superstitions. While preserving their own religious beliefs and practices, they can easily adapt themselves to the natural and social environments of the land of their birth. The last important communal group is Sikh society, which, though small in numerical strength, is a militant, reformed and progressive body. The Sikhs have already abolished idolatry and

caste, but they must also adapt themselves to the changing conditions of the world.

While the reformation of communal groups from within will be of much help to national awakening, the real progress of this new civilisation will mostly depend upon the Renaissance and social movements. In spite of great progress in literature, music and painting, especially in Bengal, the Renaissance movement has not made much headway. Religious and reform movements had very good beginnings, but are lagging behind at present. Educational movements received some attention of provincial governments, but since the resignation of the Congress ministries, they have also nearly come to a standstill. Industrial movements are awaiting the inauguration of Dominion Status or self-government for renewed activities. Political movements have become moribund due to the lack of creative statesmanship on the part of both the Government and the political parties. Most of these movements lack vigour and enthusiasm and are in great need of reorganisation for more effective activities, which can be best derived from such bold idealism as the creation of a new civilisation.

From the point of view of social progress, the most important social groups are functional organisations as represented by political parties, industrial organisations, trade unions and similar other bodies. They

are based on some principles with definite objects in view and are open to all on the acceptance of some general conditions. Although most of these organisations are guided by party interests, their activities are subject to a threefold control, such as opposing interests, public opinion and Government regulation. These organisations are the foundations of modern democratic society and are extremely helpful to social progress.

The most significant social groups are what might be called the learned associations for science, philosophy, history, economics, politics, education, literature, medicine and similar other subjects, which have been increasing in number throughout the country for the last quarter of a century or more. These associations meet periodically and discuss important topics of their own research as well as of those of others both in India and abroad and often give suggestions as to the best means of solving some of the outstanding problems. These associations often guide social thought and it is through their constant efforts that society generally secures scientific knowledge and directs its activities on progressive lines.

The press and the platform are also great institutions for national awakening, inasmuch as they supply necessary information on almost all social questions. While most of the journals and periodicals are party

organs and often express partisan views, there are also others which are impartial and take an objective view of things. To these must also be added the platform for the propagation of religious, political, industrial, rural, moral and æsthetic ideas and similar other thoughts by different organisations or individuals. Both the press and the platform are of great help to social progress.

(3) Cultural Significance

This new civilisation will have great influence upon the whole world. Of the four great civilisations of the world, Chinese, Hindu and Muslim civilisations have been based upon traditions, whether religious or ethical, and look backward instead of forward for inspiration and guidance and have become static and stagnant, although they have just begun to revive and regenerate themselves. Based on the objective attitude towards life of Greek culture, Western civilisation has, on the other hand, made great progress, and although under the influence of the authoritative Catholic Church it had also to pass through the Dark Ages, it has been revived by the Renaissance and the Reformation movements and has again become the most dynamic, virile and progressive movement.

Western civilisation has, however, become vitiated by the overgrowth of

materialism. Both capitalism and imperialism have overemphasised the instincts of love of gain and love of power, and some of the Western nations have exploited not only their colonies, possessions and protectorates, but also their own working classes. The competition for marketing monopoly and political supremacy brought about the Great War of 1914-18. Since then there have developed in some Western countries racialism, totalitarianism and dictatorship, which have accompanied Fascism and Nazism and have challenged the democratic powers into the present brutal and destructive war. There is no doubt that the democracies have sufficient physical and moral force to defeat both Fascism and Nazism and to restore peace and order and democratic principles.

The problem of the West is, however, much deeper than mere restoration of democracy. What is needed is a new outlook towards life. The problem of society cannot be approached from a purely subjective standpoint as indicated by the stagnation and inertia of the Eastern nations, nor from a purely objective standpoint as indicated by the internal dissensions and mutual destruction of Western nations. What is needed is the adjustment and co-ordination of Eastern and Western cultural traits into a new system of social life, so that society may become a place not only for movements and activities for

material success, but also for the achievement of moral and spiritual values.

It is this intellectual, moral and spiritual, or more properly scientific, civilisation which India is called upon to create and develop not only for the world's benefit, but also for her own salvation. The social, political and economic forces in the world during the past two centuries or more have brought Eastern and Western civilisations close together and created possibilities for the integration and co-ordination of divergent, but mutually complementary, cultural traits, such as objective and subjective views of life, material success and moral achievement, and untiring activities and sober contemplation. The fusion of the various cultural traits of these civilisations as well as of new values, ideals and aims have already given rise to this new civilisation. What is needed is the conscious purposive activities of the whole nation to make all these social, political and industrial activities into an intellectual, moral and spiritual force.

The realisation of such a scientific civilisation depends upon national, group and individual activities, such as, first, the establishment by India of democratic government, universal education, adult suffrage, increased productivity and equitable distribution, so that every individual can get a chance for full self-expression; secondly,

religious contribution by communal groups, such as the ideal of realising the ultimate, infinite and spiritual Being in terms of truth, good and beauty and of realising equality between man and man, irrespective of race and colour, as well as of other social groups, whether political, industrial, ethical, æsthetic and recreational, to bring their activities for their final fulfilment in the national life; and finally, the activities of such individuals, as philosophers and moralists, scientists and technologists, statesmen and jurists, economists and entrepreneurs, and publicists and philanthropists to bring forward their specialised knowledge for national development. It is the combined and concerted activities, thoughts and sentiments of all national and social groups as well as individuals which can build this new civilisation for the benefit of India as well as of humanity.

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WORKS BY DR. R. K. DAS

(A few extracts from Opinions and Reviews)

I. FACTORY LABOUR IN LNDIA

1. *The Mysore Economic Journal*

"This is about the first book of an independent student of Economics on Factory Labour in India. It is both comprehensive and critical. Mr. Das has done his work with scholarly care."

2. *The Swarajya*

"A penetrating, accurate and comprehensive study..."

II. FACTORY LEGISLATION IN INDIA

1. DR. JOHN R. COMMONS, Professor of Economics, University of Wisconsin, writes in his introduction to the book :

"This unusually extensive preparation for the study of Indian Factory Legislation, has given to the book an unusual value, not only as a study of a single country, but especially by way of the comparative legislation and actual factory practice which he has had always before him. To the understanding of these economic, political and legislative

problems this book is a valuable contribution."

2. M. Gadsby, U. S. Bureau of Labour Statistics, writes :

"It is an excellent presentation, clear, coherent, interesting and from the limited knowledge of the subject, I should judge that it is impartial."

III. HINDUSTANI WORKERS ON THE PACIFIC COAST

1. *The Mysore Economic Journal*

"Mr. Das has discharged, in our opinion, a public duty in producing this book after a close study *in situ* of the Indian labourers on the Pacific Coast. A succinct summary is given of the position of Indians in America, the disabilities, and the prejudices under which they suffer. He analyses the causes carefully. . . . Mr. Das's study is excellently conceived."

2. *The Servant of India*

"A scientific work strongly supported by documents and evidence."

3. *The Indian Journal of Economics*

"It is as an American, with considerable though not intimate knowledge of the facts treated therein, that I recommend this book as a very fair and accurate description of the social and economic conditions of the Hindustanees on the Pacific Coast."

IV. THE LABOUR MOVEMENT IN INDIA

1. *The Modern Review*

" The book is very well written and the treatment of the subject shows the excellent methodology and hard work. . . . Dr. Das's books are always to the point and drives it well home."

2. *The Servant of India*

" Thought-provoking in addition to being a useful handbook."

V. PRODUCTION IN INDIA

1. *The Indian Journal of Economics*

" By writing this book, Dr. Das has opened the vast field of economic enquiry and research."

2. DR. WILLFORD I. KING, Professor of Economics, New York University, writes as follows :

" A very much worthwhile study. This should prove a most convenient source of reference to production in India and outside, for it presents in concise form a most interesting comparison of India with other nations. You are to be congratulated on putting out a work of this quality."

3. *The Servant of India*

" An eminently useful statistical publication bearing on a vital problem in Indian Economics."

VI. PLANTATION LABOUR IN INDIA

1. *The Times of India*

" It is the first systematic attempt to bring together all the available information on the subject of plantation labour."

2. *The Mysore Economic Journal*

" It is both comprehensive and accurate. It marshals the facts in admirable fashion and sums up the desiderata in plain and unmistakable terms. . . Dr. Das has, as usual, written a stimulating and solid monograph."

3. *The Calcutta Review* (organ of the University of Calcutta)

" This is an excellent piece of work. Dr. Das is the master of the labour problems of this country."

4. *The Indian Affairs* (London)

" We are inclined to regard Mr. Das's work as being more valuable record of real conditions in the tea plantations than the accounts given by the (Whitley) Commission."

5. *The Indian Journal of Economics*

" Dr. Rajani Kanta Das is a recognised student of Indian Labour Problems and this study of plantation labour by him is worthy of study."

6. *The Journal of the Royal Statistical Society*

" The statements made and the conclusions drawn are based on ascertained figures,

mostly derived from official sources, and evidently no pains have been spared to make the study exhaustive and impartial."

VII. THE INDUSTRIAL EFFICIENCY OF INDIA

1. *The Mysore Economic Journal*

" It is a well-knit and thoroughly readable volume. We have read it from cover to cover in about two hours that is indicative of the quality of the writing and the manner in which the statistical data, with which the book is full, are dealt with in it. . . We do not need say more in recommending this brilliant little book to our readers, except to remark that Dr. Das has done a real service in bringing out this book at this moment, when the country wants constructive schemes of the kind he has put forward. . ."

2. *The Indian Journal of Economics*

" Compressed within a small volume of a little more than 200 pages, the author necessarily takes a bird's-eye view of the numerous aspects of the vast problems of the India's industrial inefficiency and of its remedy. Nevertheless, he has put before us in a very readable form the salient features of the problem and its staggering magnitude, and has also suggested a sound line of action."

3. *The Times Literary Supplement*

" Dr. Das's survey of Indian industrial

conditions is complete and searching. Many of his suggested remedies are shrewd and may be commended to those, his countrymen and others, for whom India's political difficulties and aspirations shadow her industrial needs."

4. *The American Economic Review*

"This may be considered a companion book to Stuart Chase's *The Tragedy of Waste*.. but it is a more comprehensive survey of the economic efficiency of a nation."

5. *The Sociological Review*

" The whole is interestingly arranged, the style is direct and forceful, and the aim is definitely constructive and patriotic."

6. *The Servant of India*

" A sound study and a great addition to economic thought."

VIII. WOMAN LABOUR IN INDIA

1. *The Mysore Economic Journal*

" The study of this is, in our opinion, a great desideratum in our publicists, if reform is to be made feasible. For this purpose, copies of this volume should be presented by the I. L. O. to at least every member of the Legislative Assembly and Legislative Council in India and in the Indian States, which has assemblies and councils for the consideration of pressing public problems."

2. *The American Journal of Sociology*

" For a gripping, though completely

objective and unemotional, picture of the phase of an industrial revolution in the making one cannot do better than read this material which Dr. Das has presented with scholarly and sympathetic insight."

IX. CHILD LABOUR IN INDIA

1. *The Times of India* writes in an Editorial :

" Dr. R. K. Das is a keen observer of labour conditions in India, and a series of articles from his pen has already been published in the "International Labour Review," the official organ of the International Labour Office. His latest contribution to the Review, recently printed in book-form, is an exceedingly human study of child labour in India."

2. *The People*

" Dr. R. K. Das is well-known as a careful student of Indian labour problems, and his latest monograph is a useful addition to the works he already has to his credit. His usual method is a careful survey of the conditions as they exist, offering the minimum of comment and he adheres to that in his latest work Child labour is one of the most important problems for the Indian reformer, and in this booklet Dr. Das presents the facts about it with his usual lucidity, care, precision and brevity."

X. INDUSTRIAL LABOUR IN INDIA

(Author's report published by the International Labour Office, 1938)

1. *The Great Britain and the East* (London, 13th April, 1939)

PROFESSOR RUSHBROOK WILLIAMS writes :

" Among the illuminating publications issued within the last few months by the International Labour Office, high place is taken by the volume entitled " Industrial Labour in India." With the many aspects of India's labour problem discussed in this volume in its ten admirable chapters, it is impossible to deal adequately in a short space. But the book is indispensable to those who realise that India is now among the eight greatest industrial nations of the world."

2. *The Times of India* (31st May, 1939) writes editorially :

" A further service by the (International Labour) Organisation is the publication of a 335 page report on Industrial Labour in India. . . . . The present publication is the more valuable because, in effect it brings up to date the report of the Royal Commission on Labour in India, and comments impartially on the progress made in implementing its recommendations during the eight years since 1931. In masterly fashion it surveys the whole field of Indian labour problems and

gives a concise conspectus of the position to-day."

4. *The Hindustan Review* (July, 1939)

Dr. W. S. Wadia, D.Sc. (Lond.), writes in a special article :

"For some years the International Labour Office has given active attention to research on Indian industrial labour, and among other results it has published, from time to time, informative studies relating to woman and child labour and also labour legislation, from the pen of Dr. Rajani Kanta Das—who has long since made his mark as an expert and acknowledged authority on the subject. . . . Dr. Das's *Industrial Labour in India* is thus a valuable contribution to the appreciation of the industrial and labour problems of India. It is usefully supplemented by his *Principles and Problems of Indian Labour Legislation,* which presents not only a lucid conspectus of the subject it deals with, but which is also sound and comprehensive. The two books together constitute a fairly exhaustive—and withal highly instructive—survey of the problems of industrial labour, and of the principles of labour legislation in India. They deserve assiduous attention alike from Government, captains of industry, labour leaders and all others interested in the welfare of the industrial labour classes of this country."

XI. PRINCIPLES AND PROBLEMS OF INDIAN LABOUR LEGISLATION

Calcutta University Special Readership Lectures

(Published by the Calcutta University Press, 1938)

1. *Science and Culture* (August, 1939)

"In the third chapter, 'Fundamental Principles,' an attempt is made to evaluate labour legislation from the point of view of social justice, social welfare, national economy and international solidarity. This and the fifth chapter on social significance of Labour Legislation would certainly add to the author's reputation as a scholar with sound judgment and originality of approach. . . . Every item of the above (Congress) programme presents sociological and economic problems on which Dr. Das is both illuminating and constructive. . . . Dr. Das's studies come at an opportune moment to arouse public conscience and guide public policy in matters concerning labour at a critical stage of her industrial development."

2. *The Mysore Economic Journal* (August, 1939)

"Those who know—as we do—the previous works in the field of labour legislation, will welcome this volume. It is comprehensive to a degree and though references to other works—including those of the author's own

—are many and frequent, it is a self-sufficient one. In view of the impending Federation and the fact that legislation following it will apply to the whole of Federated India—Provinces and the States—a handy work of this kind is of great value. Mr. Das is a writer of a specialised sort from the abundance of first-hand knowledge he possesses of the topics he writes of. His accuracy of statement and his well-founded conclusions have always been recognised as his chief merit as a writer on social statistics. Even the Royal Commission on Labour owed, it is understood, not a little to his published volumes. It is just as well we note these facts here to indicate the value to be attached to the present volume . . . Mr. Das's volume is not only comprehensive, but also eminently suggestive in almost every part of it."